

THE CAMBRO-BRITON.

APRIL, 1822.

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Preliminary Notices.

WE regret, that the letter of W. W. does not come sufficiently within our plan, for insertion. With Mr. Owen of Lanark, and his Utopian projects, the CAMBRO-BRITON can, of course, have no concern. However, we may say, briefly, in reply to our correspondent, that we have always understood Mr. Owen to be a native of Newtown, in Montgomeryshire, and that he formerly carried on business there in the flannel trade. He has, we believe, published some account of his plan, but, as to the fate of the £50,000 subscribed towards its accomplishment, we must refer our correspondent for information to Mr. Owen himself.—In answer to the latter part of W. W.'s letter we have to say, that, as far as our knowledge goes, "the *whole* of Merddin's prophecies" have not been translated; but a considerable portion of them may be found, in an English dress, in Mr. Jones's "Relics of the Welsh Bards."

We ought, perhaps, to apologize to our readers for an unusual quantity of Notes in the present Number; but this arises from the nature of the articles it contains, which appeared to stand peculiarly in need of illustration. And we hope our readers have, ere this, discovered, that it forms a particular object of the CAMBRO-BRITON to establish just views of the subjects to which it relates. We are, therefore, always solicitous, that, as far as lies in our power, its pages should contain no error uncorrected; no obscurity unexplained. And we know of no means so effectual for this purpose as that, of which we are speaking.

The Correspondents of the CAMBRO-BRITON would oblige us much, by attending, in their communications, to the alteration we have adopted in Welsh orthography, as it would prevent some inconvenience. At present, scarcely, any two articles we receive, are written upon the same plan in this respect; whereas all must be reduced to one common standard before they go into the hands of the printer.

D. E. will find, that we have made use of his acceptable contribution. We will endeavour to bring our Pegasus into proper training by next month for the purpose he wishes; but the animal has not been in the very best condition of late.

We are under the necessity of reserving for the next Number the promised continuation of the article on the CYMRY; but we trust, it will suffer nothing by the delay.

J. J. (Oxford) has our best thanks, and shall hear from us soon. We, unfortunately, have not, at present, a copy of his *Cerdd*, but will make inquiries about it.

ERRORS CORRECTED.

No. xxvii. P. 286, l. 3 from the bottom, "Ρομααιοι" (Ρομααιοι). p. 313, l. 4. "Nae" (Nac). p. 319, l. 22, "as for" (as far). l. 32. "it is expected" (is expected).

THE
CAMBRO - BRITON.

APRIL, 1822.

NULI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA
IGNOTA SUNT. CICERO *de Legibus.*

THE LAWS OF HYWEL.

THE COMMON LAW.

[Continued from page 264.]

Of Women.*

IF a female slave shall have become pregnant, he, that causes her to become so, ought to provide another to serve in her stead until she is delivered, as well as the nursing of the child, after she is delivered, without inconvenience to him to whom the slave belongs; and, if she die in childbirth, he must pay her legal price to the lord, and a chamber-heriot to the lord's wife †, viz. thirteen pence.

If a female alien ‡ be going through the country, and die on her journey, let there be paid to the person, that owns the land, sixteen pence as a fine for her death-clod §.

* Arch. of Wales, vol. iii. p. 381. Wotton's "Leges Wallicæ," p. 86.

† The words in the original are *ebediw ystavellawg o'i wraig*, which Wotton translates, but, as it would seem, erroneously, "*fœminæ camerani possidentis mortuarium.*" He adds, however, that the meaning of *ystavellawg* is obscure. Whatever it mean, it applies here to the heriot, and not to the woman, at he has taken it.

‡ Here Wotton has "*peregrina novitia*;" the original expression is *alltud o wraig*. *Alltud* means, literally, one of another land, and, as we noticed in our last Number, is generally used for an alien. Hence *alltud cenedlawg* is an alien born, and *alltud tramor* an alien from beyond sea: *alltud priodawl* has the sense of a native vassal.

§ This is a literal translation of *marwdywarchen*, which seems to have implied the spot of ground in which a person was buried. In this sense Taliesin uses the word, when he says—

Nid hysbys gan neb ei varwdywarchen.

No one is acquainted with his death-clod.

If a man wish to separate from his wife, and to take another, the first is at liberty; for one man cannot have two wives.

Every wife ought to go away freely where she pleases; for she ought not to be obliged to return to her own family*; and nothing is due to her besides her commutation-fee, and that only one commutation-fee; for a wife has no heriot except her commutation-fee. In the same manner that a man pays but one heriot, a woman is bound to pay but one commutation-fee; for there belongs to her no heriot, nothing but her commutation-fee.

A woman shall not be admitted as bail or witness against a man.

If a woman be seen coming from one side of a grove† and the man from another, or coming out of an empty house, or under one cloak,—if they deny *their illicit intercourse*‡, the oaths of fifty women are required from the woman, and those of so many men from the man.

If a Welshwoman be married to an alien, her satisfaction§ shall be according to the privilege of her husband until his death, and, after his death, until she take another husband; for she can have no return|| to the privilege of her tribe.

If a Welshwoman be married to an alien, and they have

* The meaning of the original word in this place, *carddychwel*, is involved in some obscurity. Mr. Owen, in his Dictionary, derives it from *cardd* and *chwel*, and applies to it, accordingly, the signification of “going into exile:” this, however, appears to be doubtful, as the more probable etymology of the word is *car* and *dychwel*, which would give it the sense of “return” as above. We have, therefore, adopted this meaning, as more agreeable with the context, and which is still more obviously the case in a subsequent passage, where the same word recurs. Wotton, by a periphrasis, renders the term “non enim a gentilibus suis invita repetenda est,” which has the same import that we have adopted. Dr. Davies, it may be added, has inserted the word in his Dictionary, but has made no attempt to explain it.

† *Llwyn a pherth*, literally, “grove and brake,” is an expression which occurs often in these Laws, and implies “secrecy” in a particular sense of the word. Hence *grwaig llwyn a pherth* is a harlot, and *mab llwyn a pherth* an illegitimate child. Wotton, in a note upon the expression, says, “dicitur de clanculariis inter virum et fœminam congressibus.”

‡ This expression does not occur in the original, but is here introduced to supply the sense.

§ *Sarhaed*.

|| The original word here is *ymchwel*.

male children*, they shall be entitled to their patrimony by their maternal affinity†, but they shall not be entitled to a share of the privileged land‡ until the third generation; but the son of an alien by a woman of a chief family§ shall be entitled to a share of the whole. The sons of such women shall pay cattle without pledges:—the cause of these cattle being called cattle without pledges is because there is no father's family to pay them, only that of the mother||.

A woman ought not to purchase or sell unless she is married; and, from the time she is married, she may purchase and sell.

Three women there are, whose sons have the privilege of claiming by maternal affinity: a Welshwoman, who has been married to an alien; a woman who has been betrothed in a strange country**, if she be with child and have betrothed herself from her tribe and her lord; and a woman, upon whom an alien shall have committed a rape††.

If a maid be married, and her maiden-fee be not demanded before she gets up the following morning, her husband is not bound to answer for it from that time forwards.

* *Plant meibion*: Wotton's copy has *plant* only.

† The word, rendered by "maternal affinity," is *mamwys*.

‡ The privileged land, *tyddyn breiniawl*, here alluded to, was, most probably, the land exempted from rent and service.

§ Wotton appears to have misunderstood the sense of this passage, which he renders by "*nisi advena fuerit princeps inter suos*." We are inclined to think, however, that *penaeth* has reference here to the mother's family, and not to the father's.

|| The words, here translated "cattle without pledges," are, in the Archaology, *gwartheg deuach*, in which there appears to be some error; for we confess ourselves unable to discover the meaning of *deuach* as here applied. We have, therefore, preferred following Wotton, who has, in three copies, *gwartheg diuach*, which he properly renders by "*vaceæ sine sponsione*." He also refers to a Law Triad, wherein the same term is used on precisely the same occasion: we have consulted the Archaology in vain for this Triad, which is inserted in p. 330 of Wotton's work. It would appear from all this, that a pledge or security was usually given for the payment of a fine, but that in certain cases, as in the one before us, it was not required.

** *Gwlad anghyvrath*.

†† In the Law Triads (Arch. of Wales, vol. iii. p. 322) the three women, whose sons have the peculiar claim above specified, are somewhat differently described. This clause does not occur in Wotton's copy.

If a maiden declare not the use of her maiden-fee* before she rises from her bed, her maiden-fee is not due afterwards, unless it be in common between them.

A daughter is entitled to no more of her father's goods than the half of what her brother has; and she ought only to pay, as a satisfaction for murder, the half of what her brother pays, and that on account of her children; and, if she have no children, and swear on her part, that there never will be any, she ought not to pay any thing, and, if there be any, and they are arrived at the legal age, they ought to pay for themselves from that time forward.

No woman, whether old or young, is bound to pay the stock-penny †.

* * * * *

For committing a rape on a married woman no commutation-fee is payable; for it was paid when she was married.

If a woman take a child lawfully to a man, and he disown it, we say, that she ought not, after having once taken it to him, ever to take it to another; for there can be no return ‡ of the child from him, to whom it was first taken.

If a woman be given to a man, and her property specified, and the whole be obtained within the amount of one penny, and that is not obtained, we say, that the man may separate from her, and she shall not take any of her property; and this is the single penny that takes a hundred.

Security is not required for making good the property that a woman has as her portion.

A woman ought to have, as a satisfaction for insult, the third part of her husband's; whether that insult be by homicide or any other means.

* In the original, *O derydd i torwyn na ddyweto ei chowyll*, which Wotton translates, and, we think, correctly, "*Si puella non dixerit quem in usum destinabit antiphrasa sua.*" The words in italics, it will be seen, are suppletory to the original expression.

† This is the translation of *ceiniawg baladyr* in Owen's Dictionary. *Paladyr* means, properly, the shaft of any thing, and, therefore, of a spear; accordingly Wotton here uses "*denarius haste*," which seems to agree with the particular nature of this fine. For the Laws, in another place, say, that it was payable by a man only, as a woman carried nothing but a distaff. It was, in certain cases, the usual penalty for a homicide.

‡ It is here that the word *carddychwel*, mentioned in a preceding note, is again used, and, we think, it can only have the meaning we have above given it.

A woman is not entitled to jury-women *, neither for theft, nor for murder, nor for surety; only to a jury of men.

The law says, that a woman is not entitled to her maiden-fee after she becomes marriageable, unless she be cleared † by her next of kin, such as her mother, her father, her brothers, and her sisters, as far as seven persons. She ought to be considered marriageable from fourteen upwards; and from thence until the end of forty years she is entitled to maintenance;—that is to say—from fourteen to forty she ought to be considered in her youth, and, after that, as being past child-bearing.

* * * * *

If a man slander a woman ‡ the oaths of seven women are necessary the first time; fourteen the second time; and, thenceforward, for every slander the oaths of fifty women.

If a woman kill a man, she ought to have the stock-penny; for it is she that takes it and does not pay §.

Every lady || is entitled to a commutation-fee from the women of her domain.

Every land-steward is entitled to the commutation-fees within his district.

A common harlot has no privilege; even although a rape be committed on her, she can have no compensation. If a satisfaction for any other injury be due to her **, let it be paid according to the privilege of her brother; and, if she be killed, his satisfaction for murder.

* *Rheithwagedd*:—Wotton translates it “compurgatrices.” *Rhaith* signifies either “law” or “jury;” and, in the former sense, seems to come from the same root as the Chaldaic *oraita*.

† The original word is *diheura*, which Wotton periphrastically renders by “integritatem ejus præstaverint.” Dr. Davies has “crimine aliquem purgare.” This, however, we think, rather exceeds the proper meaning, which is here at least, in the sense Wotton has adopted, to vouch for another’s purity.

‡ *Enllibiaw*, original; “adulterii accusaverit,”—Wotton.

§ It appears strange, that a woman should be thus rewarded for her offence. Though, as we have seen before, she was not to pay the “stock-penny,” there seems no reason, why she should, in this case, have received it. This was “profiting by her own wrong” with a vengeance.

|| *Arghvyddes*:—probably, a Lady of a Manor in her own right.

** *O sarhaer hithau*:—Wotton translates it “Si injuria alia illi inferatur,” which seems to be the proper construction.

For every misdemeanour, that a woman shall commit, her family shall pay for her, as for the husband, unless she be married; and, if she be married, let her and her husband pay her amercement and forfeiture*.

[To be continued.]

THE TRIADS.—No. XXI.

THE WELSHMAN'S TRIADS*.

1. THREE things which every Welshman ought to be so as not to disgrace himself, his country, or his kindred: generous, brave, and merciful.

2. Three things which it is great praise to a Welshman to cultivate: his paternal estate, his family, and his judgment.

3. Three things which every Welshman ought to be in order to gain the love of his country and his tribe: humble, temperate and inoffensive.

4. Three deportments necessary to a Welshman towards such as shall insult him, and all these at the same instant: to reject†, to forgive, to forget.

5. Three things which every Welshman ought incessantly to remember for fear of the disrespect he may suffer from them: his father, his country, and his name of Cymro.

6. Three things which every Welshman ought always to preserve in his thought and in his memory: what is due from

* *Ei chamlwyr a'i dirwy* are the original words, the sense of which is not quite correctly rendered by Wotton, who has “multas publicam et privatam.” *Camlwyr* is explained, in another part of the Laws, to be a fine of three kine or 180 pence; *dirwy* appears to have had a more general signification.—This is the conclusion of the Laws relating to Women, both in the Archaology and in Wotton.

† Arch of Wales, vol. iii. p. 251. These Triads, in the original *Triodd y Cymro*, were supplied to the Archaology by Mr. Edward Williams (*Iolo Morganwg*), who transcribed them from a collection made by Thomas ab Ivan of Tre Bryn, in Glamorganshire, in the year 1680. They appear to have been the production of Hopcyn Thomas Phylip, a poet who flourished between 1590 and 1630.

‡ The original word is *ymwrth*, the full meaning of which it is impossible, perhaps, to convey into English.

him, what is due from him; and what is due altogether. And let his due be what it ought to be, and then what is due will be proper and meet*.

7. Three things which a Welshman ought to preserve and defend 'till his death: his sword, his secret, and his friend.

8. Three things in behalf of which a Welshman should die: his country, his good word, and the truth, whatever it be.

9. Three natural qualities which a Welshman ought to improve: over-bravery, over-mildness, and over-mirth †.

10. Three things which, under discretion and rule, are graceful in a Welshman: bravery, mildness, and mirth.

11. Three things which a Welshman ought to love before every thing: the nation of the Cymry, the customs and manners of the Cymry, and the language of the Cymry.

12. Three things that ought always to be in the recollection of every native Welshman: his God, his fellow-man, and his duty.

13. Three things that every true Welshman loves: the language of his country, the wisdom of his country; and the food of his country.

14. Three things honourable to a Welshman: to accustom himself to the habits of the old Cymry, to consider how to improve the habits that now exist, and to search the world for useful habits ‡ that have not been hitherto known.

15. Three qualities disgraceful to a Welshman: to look with one eye, to hear with one ear, and to assist with one hand.

16. Three things that every native Welshman ought to attend to: his plough, his book, and his law.

17. Three things that are honourable in every Welshman, as the same qualities were in the old Cymry formerly: to be generous, valiant, and amiable.

18. Three things from which, when found in a man, you may swear he is no Welshman: covetousness, cowardice, and moroseness.

* This Triad affords a singular exemplification of the various inflections of the verb *dyleu*, which we find it extremely difficult to retain in the translation.

† *Rhy-lew, rhy-laryaid, a rhy-lawen.*

‡ The word, here translated "habits," is *campau*, which may admit of a larger signification.

19. Three things which a Welshman should not believe : what is said by a stranger, what is said against a stranger, and what is said against what ought to be.

20. Three words that every Welshman ought thoroughly to consider, and justly to preconceive their reason and sense : God, man, and Cymro.

21. Three things that it would best beseem a Welshman to have from his own nation and country : a king, a wife, and a friend.

22. Three strange and foreign things which a Welshman ought entirely to reject : language, custom, and a secret.

23. Three things that preserve the name of a Welshman from degeneracy : to support the claims and honour of his kindred, to live on his own means, and to live, as he ought, both towards God and man.

24. Three things which the nation of the Cymry possess the best of their kind in the world : bardism, law, and instrumental music*.

25. Three things that do honour to a Welshman : strength with peace, wisdom with liberality, and mirth with discretion.

26. Three things that it is of great praise to a Welshman to possess : the sciences of wisdom, the manners of urbanity, and the considerateness of reflection.

27. Three things that dignify a Welshman by making proper use of them : the amusements of his nation, the gentility of his nation, and the vivacity of his nation.

28. The three primitive things of a Welshman over every other nation in the Isle of Britain : a primitiveness of hereditary possession, a primitiveness of civil society, and a primitiveness of Christianity †.

29. Three things indispensable to a Welshman, so that he shall not disgrace his country and nation : to be wisely prepared, to conduct himself discreetly, and to live purely.

* *Cerdd dant* :—It means the poetry sung with music rather than the music itself, and has reference, more particularly, to the favourite custom of singing with the harp.

† The original words, translated “hereditary possession” and “civil society,” are *prïodawr* and *brodoriaeth*. The Triads of the Isle of Britain bear testimony, in two instances at least, to the accuracy of the primitive institutions, here ascribed to the Cymry. See CAMBRO-BRITON, vol. i. pp. 45, 169, 262, and vol. ii. p. 145.

THE WISDOM OF CATWG.

THE "OBNOXIOUS PERSONS" OF CATWG THE WISE*.

- A man who knows the good and will not learn it:
- A man who has none to minister to him and will not minister to himself:
- A man who receives many things and who gives nothing:
- A man who contends with his lord until he falls into his pit:
- A man secure in peace who wishes for war and he but a feeble warrior:
- A man who derides another for faults that are manifest in himself:
- A man who imagines himself the best in every thing and he worse than any one:
- A man who borrows so much that it shall not be in his power to repay it:
- A man who gives of his own and leaves himself without any thing:
- A man who promises every thing without fulfilling any thing:
- A man who sells every thing without buying any thing:
- A man who threatens every body and whom no one fears:
- A man who talks much and to whom nobody listens:
- A man who so falsely swears that nobody believes him:
- A man who reveals his secret to a fool, or to a foe, or to such as he knows will not conceal it:
- A man who asks for every thing he sees and who gets nothing:
- A man who brings himself into dishonour for the honour of another:
- A man who sees much of life and of science and learns nothing:
- A man who buys every thing without gaining any profit:
- A man who hates every body and every body him:
- A man who believes nobody and nobody him:
- A man who finds fault and he himself faulty:
- A man who pursues every thing without cause:

* Arch. of Wales. vol. iii. p. 37.—The reader, perhaps, will be induced to compare the following with the "Obnoxious People" of Geraint, inserted in the last Number.

- A man who tries to obtain secretly from a stranger :
- A man who gives credence to all persons without knowing them :
- A man who trusts to a gift :
- A man who does so much in one day that he can do nothing the next :
- A man who plots deceit through cunning :
- A man who has to choose and chooses the worst :
- A man who thinks to overcome through pride and ostentation :
- A man who rejects his own benefit for the harm of his neighbour :
- A man who will not do good and will not suffer another to do it :
- A man who fortifies himself in a mean appearance :
- A man who imagines that he is discreet and is indiscreet :
- A man who learns many things and knows nothing :
- A man who forsakes his companion without cause :
- A man who does evil for which he repents not :
- A poor man who rejects frugality :
- A man who derides learning and useful sciences :
- A man who is not endowed with some good quality :
- A man who is not courageous for his friend and for truth :
- A man who boasts in his own shame :
- A man who neglects God and man :
- A man without property and who seeks neither trade nor art :
- A man who hates another without shewing wherefore :
- A fickle man to whom nothing in the world can be confided :
- A man who knows the law and commands of God and pleads against them for reward :
- A man who thinks not to what he may come in the end.
-

ETYMOLOGY.

“BALAKLAVA” IN THE CRIMEA*.

TO THE EDITOR OF THE CAMBRO-BRITON.

MR. EDITOR,—In perusing lately Mrs. Guthrie's interesting “*Tour through the Taurida*,” which that lively traveller,

* We feel much indebted to our old correspondent for this curious communication, which, as well as that of HANESAI in our last Number,

as well as myself, asserts to have been the ancient abode of the *Cymmry*, I naturally enough looked for the names of some places, imposed by them, as still preserved by the several people that successively possessed the Peninsula; but, as she only notices the towns, and the ports along the coast, which generally had names imposed by the early Greek colonies, my research was not very successful: and, having seen too much of wild and far-fetched etymologies, it makes one cautious on the subject.

There is one name, however, which may possibly attract the attention of your readers, as it did mine, and that is BALAKLAVA. On reading this I reasoned with myself, that, if the description of the place so called did not bear against it, this must have been a name imposed by the *Cimmerioi*. For, you are aware, Sir, that in Welsh, the word BALA means an outlet or efflux; and CLAVA, from *clav*, ill, and one that is ill, implies the gathering or engendering of disease. That the termination *a* gives this import we need only adduce the following words—*bwyta*, *cardota*, *clavyca*, *diota*, *gwłana*, *pysgota*, and *yta*. Having thus far proceeded with the etymology of BALAKLAVA, I became anxious to learn whether it bore any kind of analogy with the description of the place itself. But this description, it is presumed, will appear most satisfactory to the readers of the CAMBRO-BRITON in the words of the fair tourist herself:—

“ We next visited the town of Balaklava, the *Urbs Climatium* of Constantinus Porphyrogenitus, now reduced to about 400 houses, principally inhabited by a colony of Albanians, who, in flying hither from Ottoman tyranny at the end of the former war, in which they had taken an active part in favour of Russia, seem to have fulfilled the old saying of *falling on Charybdis in avoiding Scylla*; for, alas! they have settled in the most unhealthy spot of all the Taurida, which has reduced 3,000, the original number, to about 1,500. And it is really distressing to hear the survivors lament the unhappy fate of their friends and relations, cut off by an unknown enemy,

bears, as we think, very strongly on the identity of the *Cymry* and *Cimmerii*, as far as that fact is to be deduced from the names of places in those parts of Europe, which the last-mentioned people are known to have inhabited.—Ed.

which pours out death and disease from a hidden source ; which all are equally exposed to, although persons born on the spot resist it much better than their parents, the first settlers, who have suffered so much ; and still even this second generation has but a sickly look. The deadly vapour so destructive here seems to be a putrid marsh miasma, the same pestiferous blast that chased the hardy Russian troops from the modern Cherson, and which will soon put to flight, or lay in the grave, the little French colony of noblemen planted on the banks of the Dnieper.

“ The port of Balaklava, the *Portus Symbolon* of Strabo, is one of the most curious and snug basins in the world ; being surrounded with mountains in such a manner as to be completely guarded against every wind that blows ; while the mouth of it answers perfectly well to the name given it by Ptolemy, of *Boræ Antrum* ; as, in fact, it looks more like the mouth of a cave than a harbour, not only on account of its narrowness, but from its oblique direction between two high rocks, which prevents your seeing the basin till you have actually entered it, and requires much care and dexterity in turning into it.

“ The cause of the extraordinary phenomenon of *putrid marsh miasma* arising from a sea-port, which, of course, must be supposed filled with *salt water*, must certainly excite the curiosity of all physicians in both the French and English sense of the term ; and, therefore, I shall endeavour to give what appear to me probable reasons for so uncommon a circumstance. First, a small rivulet is continually pouring fresh water, charged with vegetable matter, into a distant stagnant corner of the harbour, choked up with sea-weed, gradually driven in by the wind from the Euxine, while there is no ebb and flow in this sea to carry it out again. Secondly, the oblique position of the entrance of this land-locked basin, prevents the Euxine, even when tempestuous, as it often is, from flowing in with sufficient force to agitate the water and keep it sweet.

“ These causes produce a real *marsh* in the farther extremity of the harbour ; which, putrifying during the summer heat, sends forth an invincible stream of putrid marsh miasma, ever dangerous and destructive in all parts of the world, by the remittent fever which it excites. Such appears to me to

be the real cause of the remarkable insalubrity of Balaklava, which has so long puzzled the inhabitants to account for. And, if it should be objected, that the same causes must always have produced the same effects in every age, while we know that this town was once highly flourishing and populous, I will answer, that the conclusion is not just, although the fact is true; for, when the country was well peopled, the present source of disease and death would be rendered, on the contrary, subservient to the health and life of man, by employing the annual supply of vegetable matter thus accumulated in a corner of the harbour to the purposes of agriculture; although at present it seems a task to which the number and force of the Albanian colony is inadequate, more especially as we remarked that they have military duty to perform. For we saw their able-bodied men regimented, and under arms, at the very time when the stagnant pool was in its most foetid unhealthy state from the heat of summer, and when the accumulated vegetable matter ought to have been already spread on the tilled lands."

Mr. Editor, not to divert your attention from *Balaklava*, I will not at present dwell upon the appropriate appellation of *Gwlad yr Hav* for the *Crimea*, nor with shewing that its synonyme *Twyr* is the origin of the ancient name of *Taurica* *.

GEIRION.

GENEALOGY OF THE SAINTS †.

[Continued from p. 269.]

L.

LLECHEU, one of the sons of Brychan, a saint who was buried at Llangan, or Tregaian, in Mon.

LLECHID, the daughter of Ithael Hael of Llydaw, and the sister of Rhychwyn, Tegai, and Trillo. Llanllechid in Arvon is dedicated to her.

LLIAN, one of the daughters of Brychan, and the wife of Gavran ab Aeddan Vradog ab Gavran ab Dyvnwal Hen.

* We trust, however, our correspondent will hereafter oblige us by his remarks on this point.—ED.

† Arch. of Wales, vol. ii. p. 46-49.

LLEUDDAD, the son of Dingad ab Nudd Hael ab Senyllt ab Cedig ab Dyvnwal Hen ab Ednyved ab Maxen Wledig; and whose mother was Tonwy, the daughter of Llawddyn Luyddog of Dinas Eiddyn in the North. He accompanied Cadvan, and was a saint in Enlli. His brothers were, Baglan, in Coed Alun; Gwytherin, in Rhyvoniog; Tecwy and Tyvriog, in Ceredigion; and Eleri, in Pennant.

LONIO, or Llonio Law Hir, the son of Alan Vyrgan ab Emyr Llydaw.

LLUVAB, one of the saints who accompanied Cadvan from Llydaw.

LLWCHAIARN, the son of Cynvael ab Cyndrwyn of Llysdyn Wynnau, in the comot of Cydewain, in Caereinion, where there is a church bearing his name.

LLYWELYN, the son of Bleiddud ab Tegenwy ab Teon ab Gwineu Dauvreuddwyd. He is designated as a saint of Trallwng, or Welshpool. A dialogue in verse between him and Gwrnerth is printed in the Archaiology of Wales.

LLYWYN, one of the saints who came with Cadvan into this island, in the beginning of the sixth century.

M.

MADRUN, the daughter of Gwrthevyr, or Vortimer, king of Britain, with Anhun her handmaid.

MAEL, one of the saints who came with Cadvan from Llydaw.

MAELOG, one of the sons of Caw of Prydyn. Llanvaelog in Mon is dedicated to him.

MAELRYS, the son of Gwyddno ab Emyr Llydaw, and the cousin of Cadvan. Llanvaelrys in Arvon is named after him.

MAETHLU, or Amaethlu, the son of Caradog Vreichvras ab Llyr Merini; and his mother was Tegau Eurvron. His brothers were Cadvarch and Tangwn. He was buried at Carneddor in Mon, where there is a church named after him.

MARCHELL, the daughter of Arwystl Glof, and the sister of Tyvrydog. Her mother was Tywanwedd, or Dwywannedd, the daughter of Amlawdd Wledig. Capel Marchell, in Llanrwst, and Ystrad Marchell, in Caereinion, were named after her.

MATHAIARN, one of the sons of Brychan, who was buried in Ceredigion.

MAWAN, a teacher that accompanied the family of Caradog from Rome.

MECHELL, one of the daughters of Brychan, and the wife of Gynyr Varvdrwch. Llanvechell in Mon is named after her.

MECHYLL, the son of Arthwys, Echwydd, or Mochwys, son of Gwyn Gohoew ab Cynvarwy, of Cernyw, or Cornwall.

MEIRION, the son of Owain Danwyn ab Einion Yrth ab Cunedda Wledig. He was buried in Cantrev Meirion; and Llanveirion in Mon was named after him.

MELANGELL, the daughter of Cwylch ab Tudwal Tudglyd ab Cedig ab Ddynwal Hen ab Ednyved ab Maxen Wledig. Her mother was Ethni Wyddeles. Pennant Melangell in Montgomeryshire is named after her.

MERIN, or Merini, one of the sons of King Seithenin of Maes Gwyddno, whose land was overflowed by the sea. His brothers were Gwynodl, Tudglyd, Tudno, and Senevyr.

MEUGANT, the son of Cyndav, "a man from Israel."

MORDEYRN, a saint whose origin is not given. There is the ruin of Capel Mordeyrn Sant in Nantyllyn, near Denbigh. There is also a Cywydd, or poem, containing his legend.

MWROG, a saint whose origin is not given, to whom Llanvwrog in Mon is dedicated. There is a legend written of him.

N.

NEVYDD, one of the daughters of Brychan, and the wife of Tudwal Bevr. "She is a saint at a place called Llech Cel-yddon in Prydyn." Llannevydd in Denbighshire is dedicated to her.

NEVYN, one of the daughters of Brychan, and the wife of Cynvarch ab Meirchion Gul ab Grwst Ledlwm ab Ceneu ab Coel Godebog. She was the mother of Urien Reged, and of Eurddyl, the wife of Eliver Gosgorddvawr.

NEFAI, one of the sons of Brychan, who, with his brothers Pasgen and Pabiali, was by a Spanish woman; and they went to Spain as Saints and Penrheithiau, or Chief Lawyers.

NIDAN, the son of Gwrwyw ab Pasgen ab Ebrien ab Cynvarch ab Meirchion ab Grwst ab Ceneu ab Coel Godebog. Llannidan in Mon is dedicated to him.

NOETHON, or Noethan, the son of Gildas ab Caw, and the brother of Gwynog.

NON, the daughter of Gynyr of Caer Gawch in Mynyw who was the mother of Dewi, or St. David.

[*To be continued.*]

LITERARY INSTITUTIONS.

MEMOIRES DE LA SOCIETE ROYALE DES ANTI- QUAIRES DE FRANCE.—TOM. III.

WE noticed, in our last, the receipt of these "Memoirs" by the Cymmrodorion, and have now to fulfil the promise we then made of giving our readers some insight into them. The volume before us, then, embraces notices and dissertations upon antiquarian subjects, relating to foreign countries as well as to France, and some of them of particular merit; but, however interesting in a general view these may be, as they undoubtedly are, they, for the most part, extend beyond the objects of the CAMBRO-BRITON, and we must, accordingly, confine ourselves to such portions of the work, as are more immediately to our purpose. And, in doing this, we are happy to find, that, although inquiries of this nature more properly belong to the French Celtic Academy, they are, by no means, excluded from the pursuits of the Society under consideration*. On the contrary, several notices, connected with Celtic literature and antiquities, are interspersed in these "Memoirs;" and, among these, the establishment of the Cymmrodorion in London, and of the Cambrian Society in Dyved, are particularly alluded to. The receipt of some works on the Gaelic language is also acknowledged, as well as of one in English, communicated by M. Cocquebert de Montbret, on the "Manners of the Welsh," but the particular title of which is not mentioned. There are likewise a few interesting notices of Celtic monuments in France, which we may, on some future occasion, transfer to these pages. At present we can only find room for the following portion of a critical notice, which, among all the

* Since writing this we have been informed, that the "French Celtic Academy" has been incorporated with the Society, whose "Memoirs" we here notice.—ED.

contents of these "Memoirs," has the strongest claim on our attention. We have, therefore, great pleasure in translating it, and have no doubt, that our readers will appreciate, with us, the modesty and good sense conspicuous in the remarks of the French writer, as well as the occasional ingenuity of the author whom he reviews. The part of the article, we now insert, relates, it will be seen, exclusively to the Gaelic tongue; the remainder, which shall appear in our next Number, is dedicated, more particularly, to a comparison of the people, formerly speaking it, with the ancient Gauls, both of whom the author regards as being of one origin. We shall introduce a few observations by way of note, whenever we conceive that the subject may be at all elucidated by a reference to the language or history of Wales.

GAELIC LANGUAGE.

"REPORT of a Work by Mr. JAMES GRANT, *Advocate, entitled* "Thoughts on the Origin and Descent of the Gaels, &c." by M. DEPPING, *Resident Member of the ANTIQUARIAN SOCIETY OF FRANCE.*"

"THE Gaels, or aborigines of Scotland, who, more than any other people, under the dominion of foreign masters, have preserved their national dialect *, exercised, for a long time, the patience of the learned, who were desirous of discovering their origin by that of their language. Mr. Grant has written a long work, replete with erudition, on this subject. The Highland Society of Scotland has had the kindness to present a copy to the Society of Antiquaries in France; and, conformably with the invitation I have received, I now proceed to offer a short abstract of Mr. Grant's work. I shall be obliged to omit many interesting observations, by which the author has supported his system, or which serve to develope it; however, I shall take care to leave out nothing essential, and shall only indulge in a few critical reflexions on different points of the detail. These the author himself may perhaps undertake to refute: in that case I shall have supplied him with an opportunity for fortifying his assertions. I confess,

* An exception ought, perhaps, to have been made here in favour of the Cymry, who have preserved their vernacular tongue with at least as much purity, and through as many vicissitudes of fortune, as the inhabitants of the Scotch Highlands.—ED.

that the very foundation of Mr. Grant's system rests on a number of points, which I shall venture, if not to attack, at least to represent as affording room for doubts. The author draws his strongest proofs from etymologies; and it is known, by the errors of many learned men, otherwise most estimable, how far etymologists may go astray, and to what strange conclusions they lead a person who yields too easily to the pleasure of finding analogies in languages entirely different*.

"Mr. Grant announces, in the first pages of his work, that his aim is to prove the Gaelic to be immediately derived from the language spoken by the most ancient conquerors of Italy and Greece, the Pelasgians, and, consequently, that the Gaelic is more ancient and more original than the Greek and Latin. His demonstration is a little deficient in method, and is frequently interrupted by philosophical reflexions, which prevent, it is true, the monotony of a dissertation, but which have the disadvantage of being rather out of place here.

"Mr. Grant discovers, that the Gaelic resembles the Greek in preserving, in the simplicity of its structure, the vestiges of the ideas, manners, and habits of primitive times; and, under this view, he presents it as an historical monument worthy of the antiquary's attention. The proofs of this, which I shall quote faithfully from the author, are the following.

"The ancient Gaels employed, to designate a house, the words *tai* and *teach*: the first is a compound, or rather a contraction, of *ti*, a being, a man, and *uai*, a cavern †. *Tai*

* We do not exactly concur in the inference, that M. Depping would draw from this assumption. The discovery of verbal "analogies in languages, totally different" in their general characteristics, is among the most satisfactory proofs of a common origin in some remote age of the world, notwithstanding the varieties in other respects, that the lapse of time may have since introduced.—ED.

† There is something fanciful in this etymology; for it seems too much to convert into a compound so simple a word as *tai*, which is the very term used in Welsh as the plural of *ty*, a house. And is not *tigh*, in fact, the old Gaelic word for a house, and, in its pronunciation, (the two final letters being quiescent,) precisely the same as the Welsh *ty*? Mr. Grant's etymology, therefore, seems to be the result of his hypothesis, rather than the foundation of it. The Welsh word appears to be no more than an inflection of *to*, in the same language, a covering or a roof, whence come the Armorican *toen*, the Cornish *toat*, and the French *toit*, all of which, like the Latin *tectum*, may be used figuratively for a house. Why, then, may not the Gaelic word have had the same simple and obvious origin? And, with

would therefore be a man's cave, and would indicate the first habitations of the Gaels: the other word *teach* is to be found in the Greek word *τεῖχος*, and in the Latin *tectum*. A family is designated, in Gaelic, by the words, *teadhloch* and *cuediche*, or *coediche*: the first of these terms is applied, more particularly, to a society of persons, dwelling under the same roof, and the second to an assembly of regular messmates (*commensaux habituels*:) and at this day the term *coediche* is farther employed to denote a company of guests. Mr. Grant discovers here the radical word, *co*, which, in Gaelic, as in Greek, signifies common, and the word, *ed*, nourishment, which is found in the *edo* of the Greeks and Latins*. It is to be remarked here, *en passant*, that the root, *co*, has given birth to the words, *cod* and *codach*, signifying every species of moveable property; and, as anciently the custom of taking their daily meals in common formed the union of families, *codach* has come in time to signify friendship†. It is still employed in this sense in Ireland, although the Scotch do not adopt the acceptation. We may follow still farther the root, *co*, in the Gaelic word *coinne*, a public assembly, a word which has an obvious affinity with the *κοινος* of the Greeks; and the *cœna* of the Latins appears to be derived from the same root‡. Mr.

reference to this, it deserves to be noticed, that the primitive root, *ta*, has, in Welsh, a similar abstract meaning with *to*.—Ed.

* Here again we think Mr. Grant has indulged in too nice a refinement. *Co* may have the meaning he applies to it; but the ordinary prefix, in the Gaelic and Irish dialects, corresponding with the Greek *co*, is *comh*, pronounced *cov*, and thus agreeing with the Welsh prefix *cyn*; but where is *ed* to be found in Gaelic in the sense the writer has given it? *Coediche*, above mentioned, is written by the Irish *cuideachd*, and seems thus to be a derivative of *eachd*, a state or condition, with the prefix *cuid*, which may, anciently, have been synonymous with the Welsh *cyd*. This etymology would account rationally for the signification above adopted.—Ed.

† *Codach*, written also in Irish *cadach*, appears to be, in this sense, no more than a variation of *cadas*, corrupted from *caradas*, the root of which is *cara*, a friend, synonymous with the Welsh *car*.—Ed.

‡ *Cwynos*, in Welsh, is a supper, and *ciniaw* a meal, now applied to a dinner, but, anciently, it would appear, to a breakfast. The etymology of both words is uncertain, unless *ciniaw* was originally spelt *cyniaw*, in which case it may have had some reference to the first part of the day. The word, thus spelt, however, has now a different meaning. The Greek and Latin words, above mentioned, appear to be from the same root as the Welsh *cwynos*, whatever it be.—Ed.

Grant is of opinion, that a supper was thus called, as being the most public repast; but why not remain true to the root, *co*, and explain supper as a meal common to the whole family?

“It is known, that the Gaels have preserved, even to modern times, the divisions of tribes. This word, tribe, belongs to their language: it is written *treibh* (the *bh* being pronounced as *v*;) and a herd is called *trebeked*, a compound term signifying the food of a tribe or family. This etymology, then, will furnish us with the proof of two ancient customs, viz. the separation by families or tribes, and their pastoral life. Thus it is, that, in Greek, the word *παῖς*, which signifies, properly, pasturage, received the acceptance of relationship (*parenté*,) the tie of blood, because those, who made use of the same pasture, belonged to the same family or tribe*.

“The *sagum*, or cloak, was a garment very common in ancient times. Mr. Grant traces the origin of it to the Gaelic word, *saich*, which signifies a skin; and, in fact, the skins of beasts form the ordinary clothing of pastoral nations. The Greek word, *ἱμας*, a leathern strap, of which *ἱμάτιον* is formed, is found in the Gaelic word *uima*, which has the general signification of clothing, because the wild shepherds of the Scotch Highlands, for a long time, knew no other garments but those of skins and leather.

“In the same manner, the roots of the Greek and Latin agricultural terms are to be found in the Gaelic: *ar*, like *ager* in Latin and *αγρος* in Greek, signifies a plain; *arfher*, which is pronounced *arer*, signifies a ploughman, as *arator* in Latin, and *ἀροιστήρ* in Greek. *Arbhar*, pronounced *arar*, is, in Gaelic, grain; but I do not know, whether Mr. Grant is justified in deriving from the same root the *arbor* of the Latins, which he regards as the same word as *arbhar*, just mentioned†.

* *Treibh* and *trebeked*, mentioned in this paragraph, pronounced *treio* and *treved*, appear to be of the same origin with the Welsh *trev*, which is synonymous with hamlet in English. There is much ingenuity in the whole of Mr. Grant's hypothesis in this place; but the meaning, he appropriates to the final syllable of *trebeked*, seems, as we observed on a previous occasion, to want confirmation.—ED.

† *Ar* and *ârdd*, in Welsh, are ploughed land, and *ârter* a ploughman: upon the same principle too *aran*, in Irish, is bread. Mr. Grant's etymology, therefore, is probable enough; but the French critic appears to be right as to *arbor*. It may be noticed here, that *arbawr*, in Welsh, is a kitchen-garden.—ED.

“ Let us again compare some of the terms relating to an agricultural and pastoral life. The resemblance between the Gaelic word, *bo*, a cow, the Latin *bos*, and the Greek *βες*, has nothing in it surprising, since all these words, according to the remark of the author, are in imitation of the cry of the animal; but it is remarkable enough, that the Gaels call the bull *tarbh*, pronounced *tarv**. A sheep they call *cavr*, a word, in which the author perceives an analogy with the Greek *καπρος* (a sheep or flock) and the *caro* of the Latins; *ovis*, and still more so, are to be traced to the Gaelic word, *oise* or *oisg*, which has the same meaning; and a goat, in Gaelic *gabhar*, has a remote similitude with the *caper* of the Latins†. The Gaelic word, to denote a horse, is *ech*, which appears to be the root of the *equus* of the Romans; and their *caballus* is to be found in the word, *capall*, by which the Scotch designate a mare. But may not the Scotch have received this word from the conquerors of the Britons in their horse-markets‡?

“ A circumstance, curious enough, is that the Gaels had anciently but three names for the seasons, precisely the same as the Germans, Huns, and Alans: none of these people had terms to distinguish autumn. They prolonged their summer season until the arrival of the frost, and this long season was called, in the Scotch, *samhré*, or the pleasant season; a term, which differs but little from that, by which the people of the north designate the same season to this very day§. In order

* Kine are expressed, in Welsh, by the primitive word, *bu*, which also implies existence, or, more properly, the principle of life: the word has, therefore, been applied to the Supreme Being. From this root are derived *buwch*, a cow, *bual*, a wild ox, and many other words connected with the idea of cattle, as well as of life. See CAMBRO-BRITON, vol. ii. p. 64, in the notes. The Welsh word for a bull is *tarw*, a derivative of the root, *tar*, which denotes an impulsive principle. Hence also *tarv*, a dispersion, *taraw*, to strike, *taran*, thunder, and numerous other words denoting any violent impulse; there is little doubt, therefore, that the Gaelic *tarv*, together with the Greek *ταυρος* and the Latin *taurus*, may find its origin in the Welsh tongue.—ED.

† The Welsh *gavyr*, a goat, is obviously from the same root as the Gaelic word; but what this may be we confess ourselves unable to guess.—ED.

‡ This conjecture has much plausibility in it, and it is also probable, that the Welsh *cefyl* is borrowed, in the same manner, from the Latin *caballus*. There is no word in Welsh corresponding in sound with *equus*; the proper term for a horse is *march*.—ED.

§ What Mr. Grant has here said about the deficiency of the Gaelic

to describe the year, the Gaels, like the Latins, employed a symbolical term, signifying a ring or orbit; this was *ainn*-or *fuinn*.

“ Mr. Grant wanders a little, as it appears to me, in comparing the terms, which denote the first degrees of kindred. Father, mother, brother, sister, are expressed, in Gaelic, by *ather*, *mather*, *brather*, and *puither*, which are pronounced without the middle *th*, according to the practice of the Scots. He observes, that the three first words are to be found not only in the Latin and Greek, but also in the Teutonic dialects, and even in the Persian. Now, he says, in order to know which language has produced these terms, we must examine which of them can trace them to their roots. But, to prove that the Gaelic possesses this faculty, the author is obliged to give far-fetched originals: *mather*, for example, comes, according to him, from the root *ma*, which signifies protuberance, whence he also derives *mamma*, a breast*. He is still less happy in the word *ather*, a father, which he deduces from *at*, an animal. The analogy between the *πατὴρ* of the Greeks (a husband) and the Gaelic word *pos*, to marry, is better traced; it resembles the analogy between the Greek word, *παῖς*, a child, and the *paisd* of the Gaels, which has the same signification.

“ It is known from the Roman historians, that the Britons made use of cars in their battles. The names, given to the several parts of a carriage, ought therefore to be very ancient. Now it appears, that the wheel which is expressed, in Gaelic, pretty nearly the same as in Latin, viz. by the word *roth*†:

tongue in a name for autumn appears to be quite correct; for *fomhar*, in that language, (pronounced *fovar*), which means, literally, harvest, is employed to denote autumn. Such is the case too in Welsh with the word *cynauar*, which also implies, literally, the season just preceding the winter. What adds to the probability of the Welsh having only divided the year, originally, into three seasons is, that *gauar* (winter) appears to mean the close or reverse of summer (*gau-hav*). Winter and summer, in the Irish tongue, are expressed by *geivreadh* (pronounced *geivrea*) and *samhradh* (*sarra*), which are not very dissimilar from the Welsh terms.—ED.

* Mr. Grant appears to be wrong here, since *mamma* may, much more probably, be traced to the simple word *mam*, employed in the Welsh, Cornish, and Breton, to express mother: and this again, it has been ingeniously suggested, has its origin in one of the first or most natural cries of an infant.—ED.

† The Welsh word, *rhôd*, which signifies a circle or wheel, approaches equally near to the Latin term with the Gaelic *roth*.—ED.

we may say the same of the term *rath*, a bark or boat, which seems to be identified with the Latin *ratīs*.

“ The numeral terms of the Gaels afford room for some curious observations. Without attaching any great importance to the similarity of the names in Gaelic, Latin and Greek,—which appears, notwithstanding, to the author an incontestible proof of the primitiveness of the Gaelic language,—I would remark, after Mr. Grant, another peculiarity. The first ten numbers in Gaelic are—*aon*, *do* or *da*, *tri*, *cether*, *cua-ec-coec*, *sia*, *seche*, *oche*, *noctyh*, *dec*. The word, *cua-ec-coec*, signifies, according to Mr. Grant, an articulation or a knuckle*; by the first articulation, then, the five fingers were counted, and, when arrived at the end, a transition was made to the second articulation as far as ten, *dec*, which the author derives from *do-ec*, that is to say, two articulations†. It is remarkable enough, that this method of counting, besides being extremely natural, is also that of the natives of Iceland and Greenland, who, when they reach six, say again one, again two, &c. The author is so convinced of the Romans having taken their numerals from the Gaels, that he shews how these roots have been used to form the Roman numbers. *Quinque* is nothing, according to him, but the *cua-ec-coec* softened; *quatuor* does not quite resemble *cether*, but the author discovers the Gaelic root in the Greek *τετραρα*. There is some resemblance between *figidi* and *viginti*, between *ced* and *centum*, and still more between *mil* and *mille*; but it ought to be known, whether these terms existed anciently in the Gaelic‡. Barbarous nations rarely carry the science of calculation so far as to invent terms for any high numbers: the mode of counting by articulations and knuckles is sufficient for their purpose.

“ Mr. Grant, however, does not consider the Gaels to be entitled to the designation of barbarians: he traces in their language the terms, by which the ancients distinguished the

* The French word is *nœud*, which signifies a knot, or a knuckle. The latter, or rather, a clenched fist, seems to be the meaning here, from the circumstance referred to of counting by the fingers.—ED.

† There is something, we fear, too far-fetched in this etymology, however ingenious. The Welsh numerals, *un*, *dau*, *tri*, *pedwar*, *pump*, *chwech*, *saith*, *wyth*, *naw*, *deg*, bear some resemblance with the Gaelic; but it is singular that, of all, the Welsh six (*chwech*) and the Gaelic five (*cua-ec-coec*) should be the most alike.—ED.

‡ The Welsh *cant* and *mil* have at least as close an affinity with the Latin terms as can be claimed by the Gaelic.—ED.

matters connected with education, such as *charta* and *liber*, as well as the poetical terms *carmen* and *cantus*. *Charte*, pronounced *carte*, signifies, in Gaelic, the bark of a tree, and it is well known, that bark formed the first paper: *libher* is the second bark, or *epidermis*, of the tree. These etymologies may pass; but that of *carmen* is much less happy. It is the *gairm* of the Gaels, and this *gairm* is compounded of *gu-air-fhuaim*, which is pronounced *gairaim*, and signifies, literally, the sound of the voice of joy. The comparison of *cano* and *cantus* with the words *can*, to sing, and *caint*, a discourse, is more simple*.

“ Perhaps it is only by chance, that the Latin word, *multa*, a fine, which was rendered in old French by *moulete*, is the same as the word, *mult*, by which a sheep is designated in Gaelic, and which would appear to be the root of *mouton*. The Welsh and Irish say *molt* †, the inhabitants of Cornwall *molz*. However, what gives some interest to this resemblance is the fact, that the Roman *multa* was originally paid in sheep or cattle, and that, according to Varro, this word came from the Sabines, and existed in his time amongst the Samnites, who were of Sabine extraction.

“ But, though a certain number of Gaelic words might thus be composed, so as to prove their identity with so many others of the most ancient languages, still nothing would be gained; since it would not be the less true, that the Gaelic is a dialect entirely different from other languages, ancient and modern.”

[To be concluded next Month.]

SKETCHES OF SOCIETY.

WELSH BIDDINGS †.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—The customs and habits of the Cymry are subjects, to which the pages of the CAMBRO-BRITON are always open:

* In Welsh *can* is a song, and *canu* to sing.—Ed.

† The Welsh word is spelt *mollt*, which means a wether. If the circumstance, afterwards related, of a fine having been anciently paid in sheep be strictly correct, it certainly serves in some degree to explain the curious coincidence observable between the two words.—Ed.

‡ This national custom, as now existing, is so clearly explained in the

I therefore trust, that a brief account of Welsh Biddings (*Neithiorau*) will not be unacceptable to its readers. It is proper to premise, that the custom, to which I allude, is confined to the lower and less opulent ranks of the community; and that it may, in different counties, vary in mode and regulation. Of the manner, in which it is conducted in Cardiganshire, I shall endeavour to give a correct statement.

A Bidding is an invitation sent by a couple, about to be married, to their friends and neighbours, to solicit their assistance by the contribution of trifling sums of money, towards the purchase of such commodities as may be necessary on entering a matrimonial state. For all gifts of this nature there is a sort of promissory note given, by setting down, at the Bidding, the name and residence of the donor, with the sum he deposits: and all debts of this description are repaid on occasions of the like nature, and are claimable even in different circumstances.

following letter, that we feel we have nothing in that way to add. Those, however, who may be desirous of examining the subject with reference to past times, may be gratified by referring to p. 159 of the "Cambrian Popular Antiquities," and to the third volume of the Cambrian Register, p. 60, though, perhaps, the account, in both places, is rather too highly coloured. The custom is, at present, we believe, almost confined to South Wales, where printed notices of a Bidding, to the effect stated by our correspondent, are circulated amongst the friends of the young couple. We were some time ago favoured with one of these, printed at Carmarthen in 1819, and avail ourselves of this opportunity to submit a copy of it to our readers, as a curiosity worthy of preservation.—Ed.

"As we intend to enter the matrimonial state, on Thursday the 29th day of July instant, we purpose to make a BIDDING on the occasion, the same day, at the young woman's father's house, called *Nant-y-Pair*, in the parish of *Abernant*, at which time and place the favour of your agreeable company is humbly solicited; and whatever donation, you may be pleased to bestow on us then, will be thankfully received, and cheerfully repaid, whenever called for on the like occasion, by

Your obedient humble Servants,

BENJAMIN EVANS,
ESTHER HARRIES."

"The young man's grand-father, (John Evans, Shop-keeper), and uncles, (John and David Evans, Hatters, Water-street, Carmarthen), desire that all gifts of the above nature, due to them, be returned to the young man on the said day, and will be thankful for all favours granted.—Also, the young woman's father and mother, (John and Esther Harries), and brothers and sisters, desire that all gifts of the above nature, due to them, be returned to the young woman on the said day, and will be thankful with (Mr. and Mrs. Davies, of Penrhiw), for all favours granted."

Contributions of bread, cheese, butter, tea, sugar, &c. are also sent by the neighbours and acquaintance of the young couple, as materials for the nuptial banquet*; which is always furnished *gratis*: (the *cwrw* drank afterwards is paid for.) If required in a *similar* case, these donations are remembered and returned—and not otherwise. The Bidding is generally, but not always, held in the evening of the wedding-day. A person called Bidder, in Welsh *Gwahoddwr*, travels the neighbourhood several days before the Bidding-day to proclaim the intended invitation, to mention the names of those relatives of the young couple, whose gifts are requested to be returned to them on this occasion, as, also, the names of those relatives or friends, who publicly acknowledge their obligation for any demonstrations of kindness and favour that may be manifested towards the young party. Before the commencement, or after the conclusion, of this particular narrative, the Bidder delivers a song or rhyme, in which an allusion is generally made to the dainties and good cheer of the feast.

There is an old man in this neighbourhood, of the name of Stephen, employed in the vocation of *Gwahoddwr*, who displayed, in my hearing, so much comic talent and humour in the recitation of his Bidding-Song (which, he complained, was, by repetition, become uninteresting to his auditors) as to induce me to furnish him with some kind of fresh matter. My humble composition, adapted, in language and conceptions, as far as I could make it, to common taste and capacities, this man now delivers in his rounds; and I send it you as a specimen of a BIDDER'S SONG, hoping that your readers will be, in some measure, amused by its perusal.

Cardiganshire,
March 8th, 1822.

I am, Sir,
Yours truly,
D. E.

CAN GWAHODDWR†.

DYDD da ichwi, bobol, o'r hynav i'r baban,
Mae *Stephen Wahoddwr* â chwi am ymddiddan;

* According to Tacitus, a practice somewhat similar prevailed amongst the ancient Germans; but the gifts were rather different from those above specified, as they consisted not of luxurious dainties, but were all of a war-like character—"boves, et frenatum equum, et scutum cum frameâ gladio-que." See MOR. GER., § 18.—ED.

† Such of our readers, as are versed in the Welsh tongue, cannot fail to

Gyveillion da mwynaidd, os velly 'ch dymuniad,
Cewch gennyv vy neges yn gynhes ar ganiad.

Y mae rhyw creadur trwy'r byd yn grwydre dig,
Nis gwn i yn hollol ai glanwedd ai hyllig,
Ag sydd i laweroedd yn gwneuthur doluriad,
Ar bawb yn goncwerwr *—a 'i enw yw CARIAD.

Yr *ivaine* yn awchus mae 'n daro vynycha',
A'i saeth trwy eu hasen, mewn modd truenusa';
Ond weithiau â'i vwa ve ddwg yn o vuan
O dan ei lywodraeth y rhai *canol-oedran*.

Weithiau mae'n taro yn lled annaturioli,
Nes byddont yn babwyr, yn wir, yr *hen* bobol;
Mi glywais am ryw-un a gas, yn avlawen,
Y bendro 'n ei wegil yn ôl pedwar-ugain.

A thyma 'r creadur, trwy'r byd wrth garwydro †,
A d'rawodd y ddau-ddyn wyv drostynt yn teithio,
I hól eich cynnorthwy a'ch noddod i'w nerthu,
Yn ôl a gewch chwithau pan ddel hwn i'ch brathu.

Ymdrechweh i ddala i vyny, yn ddilys,
Bawb oll yr hen gwstwm, nid yw yn rhy gostus—
Sev rhoddi rhyw swlltach rai 'n ôl eu cysylltu,
Ve vydd y gwyr *ivaine* yn voddgar o'u meddu.

Can' brynu rhyw bethau yn nghyd gan obeithio
Byw yn o dawel, a'u plant yn blodeuo;
Dwyn bywyd mor ddewis, wrth drin yr hen ddaear,
A Brenin y Seison, neu gynt yr hen Sesar ‡.

Can's nid wyv vi 'n meddwl mai golud a moddion
Sy 'n gwneuthur dedwyddwch, dyweden' hwy wedon';
Mae govid i'r dynion, sy'n byw mewn sidanau,
Gwir yw mai 'r byd hawsav yw byw heb ddim eisiau.

'R oedd Brenin mawr Lloeger a'i wraig yn alluog,
A chig yn eu crochan—ond, etto 'n byw'n sgrechog:

be entertained with the humour of this *jeu-d'esprit*. For those, who may not understand the original, we hope to provide, in our next, an English translation.—ED.

* In this and few other instances the writer has introduced some verbal exotics, which, however, in a composition of this character, ought not to be too strictly examined.—ED.

† Crwydro.

‡ Cæsar.—ED.

Pe cawsai y dwliaid y *gaib* yn eu dwylo,
Yr wyv yn ystyried buasai llai stwrio.

Cynnal rhyw gweryl yr oent am y goron,
Ac ymladd â'u gilydd, a hyny o'r galon ;
'R wy' n barod i dyngu, er cymaint ein hanghen,
Nad oent hwy mor ddedydd â Stephen a Madlen*.

* * * * *

Yr wyv yn attolwg ar bob un o'r teulu,
I govio vy neges wyv wedi vynegi †,
Rhag i'r gwr ivanc a'i wraig, y pryd hyny,
Os na chan' ddim digon, 'weyd mai vi vu 'n diogi.

Chwi gewch yno 'roeso, 'r wy 'n gwybod, o'r hawsav,
A bara' chaws ddigon—onidè mi ddigiav ;
Caif pawb ei ewyllys, dybaco, pibelli,
A diod hof ryvedd—rwyv vi wedi ei phrovi.

Gwel'd digriv gwmpeini wy 'n garu 'n rhagorol,
Nid gwiw ini govio bob amser ein govol ‡ ;
Mae amser i gwyno, mae amser i ganu,
Gwir yw mai hen hanes a ddywed in' hyny.

Cwpanau da vawrion a dynion divyrus
I mi sy ryw olwg o'r hen amser hwylus,
Ac nid wyv vi 'n digio, os gwaeddi wna rhyw-un,
Yn nghornel y 'stavell,—*a yvwech chwi Stephen?*

Dydd da ichwi weithian ; mae'n rhaid imi deithio
Dros vrynau, a bronydd, a gwaunydd dan gwyno ;
Gan stormydd tra awelus, a chan y gwlaw uchel,
Cav vi lawer cernod—a chwithau 'n y cornel.

WELSH LETTERS.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—I am induced to offer you a few observations on the alteration of the Welsh orthography from what has appeared in the CAMBRO-BRITON on the subject at different times. I

* Magdalen, the name of the Bidder's wife.

† The Bidder has now told the particulars of his errand.

‡ *Govol*, vulgarly pronounced *govol*.

think, Mr. Editor, it will be agreed on all sides, that the Welsh orthography is capable of very great improvement*. Now the manner in which it could be improved is the grand point aimed at. But, unfortunately, when any thing of the kind is attempted, a dozen visionary schemes start up at once, and each as plausible as the other; and I am really sorry to see some of the best Welsh works so disfigured by the introduction of what the authors miscalled, or mistook for, improvement.

In Mr. Owen Pughe's works, for instance, you will find all kinds of orthography. In his invaluable Lexicon we find z, ç, and v in place of dd, ch, and f; in some of the latter works we find the alteration without the z, in others without the ç, and in *Coll Gwynva* we find the orthography as it may now be said to be current, whilst, in his last work of *Palestina*, he has again changed the ff and f into f and v†.

Now, Sir, the inventor of any alteration for the better is entitled to the thanks of his country, and it is not because Mr. Owen Pughe's scheme has not been followed that it is a bad one.

Your correspondent, DEWI, would have some characters invented, or part of those belonging to the old Bardic Alphabet introduced; but this, I am persuaded, would never be of avail. It would, indeed, rather be better to introduce the Bardic let-

* Although our correspondent makes use of the term "orthography," the improvement, he contemplates, has reference more to the forms of letters, than to the spelling of words, to which, alone, it may be said, orthography is properly applicable. However, we know not what other term he could have employed; and, at all events, his letter will be found not unworthy of the reader's attention.—ED.

† There may be some degree of justice in these remarks; but we shall ever think, that the first attempt, made by Mr. Owen Pughe to reform our letters, was deserving of every praise, and ought not to experience a contrary fate merely on account of its boldness. The use of the letter z, in particular, has been a subject of condemnation; but it could only have been amongst those, who were ignorant of its previous existence in the alphabets both of Cornwall and Brittany. We cannot, therefore, agree with our correspondent, that this was a "mistaken improvement;" it added greatly to the exterior beauty of the language, and could not, in the least, tend to its obscurity, when the new force, appropriated to the character, was once understood. We do not, however, advocate its general adoption, we only defend Mr. Owen Pughe's use of it in his Dictionary; for the rest, we certainly feel some regret, that he should ever afterwards, as in *Coll Gwynva*, have returned *entirely* to the modern corruptions.—ED.

ters wholly, with the necessary alterations to suit the convenience of printing. If this were done, it would, at once, cut short all controversy on the subject.

Our neighbours, the Irish, have lately, in printing the Bible and some other of their works, adopted the old character, but which is neither so sightly nor so complete as the old Welsh. However, it has this advantage,—and the same would be the case if followed by the Welsh,—that it will not allow the introduction of any exotic letters. But, if the Roman letters must be kept, I fear the only alteration, that could be attempted with success, would be in the FF and F, already excluded from the CAMBRO-BRITON, for the F and v, and in the letter CH, which, I am inclined to believe, could be well enough represented by K, and it has, moreover, the advantage of being, as nearly as possible, of the form of the old Bardic character.

But, Sir, I am of opinion, that no alteration ought to be carried into effect until something has been done to give it the appearance of authority, and this might be easily attained.

Let the Cymmrodorion and the other societies for the cultivation of Welsh literature appoint persons to consider the subject, and, having decided upon the necessary alterations, the different institutions in Wales would, I am certain, immediately adopt them. It would then be very easy not to admit any article for competition not written according to the newly-authorized mode ; and all works, published under their auspices, should be printed in the same manner. The plan would then, I imagine, stand a good chance of general adoption, or it might be made more general in this way :—after the decision and the requisite arrangements for carrying into effect the new mode had been made, it could be passed at an *Eisteddvod*, and I see no reason why it could not be done in time, to have the sanction of the *Eisteddvod* of the Cambrian Society in Gwent. Any alteration, thus sanctioned, would then be readily followed ; but, until something of the kind is done, I certainly would advise holding to the current mode, however inefficient that mode may be, to prevent, if possible, any confusion ensuing*.

* As we have, in one instance, departed from the “current mode,” we feel it proper here to observe, that all we have done has been to restore a letter, unjustifiably expelled from our alphabet, and to give it the power it naturally possesses in all others, and that too by discarding another cha-

The Breton language does not employ so many characters as the Welsh, but its alphabet is perhaps better arranged ; it is as follows :—

A. B. K. D. E. F. G. H. CH. C'H. I. J. L. M. N. O. P.
R. S. T. U. V. W*. Z.

Of these twenty-four letters six are vowels, viz. *a e i o u w* : in this alphabet *z* is employed to express a sound nearly the same as the Welsh *dd*, e. g. *gwiridnez*, in Welsh *gwirionedd*, truth, *duouzek*, in Welsh *deuddeg*, twelve,—except in the middle of words, when it assumes the sound of the English *z* as in *amzer*, in Welsh *amser*, time ; and this letter, it will be recollected, Mr. Owen Pughe substituted for *dd* in his Grammar and Dictionary. The *CH* is only employed to express exotic terms, and even then has the sound of *s*, and the *J* has the same use. The *C'H*, e. g. *c'houc'h*, in Welsh *chwech*, six, and the letter *v* you will perceive they retain.

The Irish have an awkward way of forming the *v*, for which they employ both *BH* and *MH*. The *B* and *M* are radical letters, and the *BH* and the *MH*, of course, mutations :—e. g. *mac*, mutable into *mhac*, *mab*, son ; and certainly either *BH* or *MH* is as near the sound of *v* as *PH* is to that of *F*. They have also the gutturals *CH* and *GH*.

I recollect, Mr. Editor, you remarked in some Number of the CAMBRO-BRITON, that the Welsh employing the double *L* and *D* was not less absurd than if they wrote *CC* and *TT* to express any particular sounds †. Now the fact is, the Irish do employ double *c* and *t* at the beginning of words ; for I find written in the Irish Testament, *Ccorinethianach* for Corinthians and *Ccolossianach* for Collossians—also *Ttessalonicanach* for Thessalonians. Perhaps some of your readers can give an idea what sounds the *CC* and *TT* represent, as well as the *DH*, which occurs very often in the language ‡.

racter, to which an arbitrary value had been assigned. No confusion could possibly ensue from such an alteration.—Ed.

* Is our correspondent correct in this letter ; and does not the Breton alphabet comprise the letter *q* also ?—Ed.

† What we observed was, that we might, “with as much propriety, use *cc* and *tt* for *ch* and *th*, as the duplication of *d* and *l*, now so preposterously employed.” See CAMBRO-BRITON, vol. i. p. 326.—Ed.

‡ The duplication of the *c* and *t*, in Irish, depends, we believe, on the

I cannot conclude without expressing a hope, that the subject of the alteration of the orthography will immediately excite the attention of the *literati* of Wales, and that something may be done to give the Welsh—what, it may be said, (from the continual changes introduced by the whims of writers) they never possessed—a settled orthography.

GWILYM.

P. S. Adverting to the article in your last number respecting the “Conformity between the Indian and Bardic Theology,” I beg to state, that some observations on the subject may be found in J. SMITH’S “*Gaelic Antiquities*.”

EXCERPTA.

THE IRISH HARP.

THE following observations on the Irish Harp are extracted from Mr. Beauford’s Treatise on Ancient Irish Music. We do not, however, vouch for their perfect accuracy, and especially as, in the etymology of some ancient words, and indeed in the orthography of the words themselves, the writer does not appear to have bestowed on his subject all the attention it required. But we still think the extract sufficiently curious to entitle it to a place in a work devoted to the examination of Celtic antiquities.

“THE *clarsech**, or harp, the principal musical instrument of the Hibernian bards, does not appear to be of Irish origin, nor indigenous to any of the British islands. The Britons, undoubtedly, were not acquainted with it, during the residence of the Romans in their country; as, on all their coins, on which musical instruments are represented, we see only the Roman *lyra*, and not the British *telyn*, or harp. Neither can the Welsh trace their bards or music higher than the time of Cadwaladr, who died in 688†. Both the Greeks and Ro-

influence of the preceding word, somewhat like the initial mutations in Welsh; but we are not aware, that the sound is thus altered. DH, when not final and followed by a vowel, has, in most parts of Ireland, the sound of *y*; when final, it is quiescent, or, at best, but a faint aspiration.—ED.

* Spelt also *clairseach*.—ED.

“† Pennant’s Tour through North Wales.” [The harp, or *telyn*, of the Welsh is, no doubt, of ancient origin, as frequent reference to it occurs

mans were unacquainted with such an instrument, as it is not found on their coins and sculptures, till towards the decline of the empire of the latter. The Greeks have it not; the musical instruments of the modern Greeks consist of the ancient lyre, which they play with their fingers and a bow; they have also the guitar, but no harp*.

“ The harp, in old Irish *oirpeam*, is certainly of Teutonic or Scythic origin. For Venantius Fortunatus, speaking of the several European musical instruments in the sixth century, ascribes the *lyra* to the Romans, the *achilliaca* to the Greeks, the *crotta* to the Britons†, and the harp‡ to the Germans. And the author of the Life of St. Dunstan, in the tenth century, says, that the *cythara* of this Saint was called, in their native tongue, *hearpe* §.

“ The Irish bards, on receiving the Gothic or Scythic harp, or, as they denominated it in their native tongue, *oirpeam*, would naturally consider of the most proper means of adapting it to their vocal music, and render it capable of supporting the voice and performing their symphonic airs, for which, in subsequent periods, they became so celebrated. This they effected, by filling up the intervals of the fifths and thirds in each scale, by which, and the assistance of the church music, they were enabled to complete their scale, and increase the number of strings from 18 to 28; in which the original chromatic tones were retained, and the whole formed on the oral improved system. Under these improvements, though the instrument had increased in the number of its strings, it was somewhat reduced in capacity; for, instead of beginning in the lower E

in the Welsh laws. It was, originally, of a very simple construction. See CAMBRO-BRITON, vol. i. p. 54, in the note.—ED.]

“ * Voyage Lit. de la Grece 3d edit. tom. i. par Monsieur Guys. See also the figure of a lyre, to be played on with a bow, having the bridge curved like a violin, in plate 109, vol. i. of the Cabinet of the Honourable Sir William Hamilton, Naples, 1766.”

† In the Welsh language, *crwth*. This instrument, which resembles a violin in its principle, is peculiarly Welsh, and next the harp in estimation and antiquity.—ED.

‡ Romanusque lyrâ, plaudat tibi barbarus harpâ,
Græcus achilliaca, chrotta Britanna canat.

Ven. Fortun. l. 7. Carm. 8.”

§ Sumpsit secum ex more citharam suam, quam paterna lingua *hearpe* vocamus. Vit. S. Dunstan, apud Wharton. Angl. Sacra.”

in the base, it commenced in C, a sixth above, and terminated in C, an octave below; and, in consequence, became much more melodious, and capable of accompanying the voice. These improvements were, most probably, farther enlarged on the introduction of the Latin church music by Malachy O'Morgair, archbishop of Armagh, about the year 1134*, from which period the Irish poetry and music are supposed to have separated, and vocal and instrumental music became distinct†.

“The Bardic Harp, derived from the Gothic, was a large instrument, with deep base tones, generally used in concerts or large companies, and distinguished, by the Irish, by the name of *cream-cruithin*, or *creamtin-cruith*, that is, the noisy or festive harp. This, from 28 strings, was, in the latter ages, augmented to 33, beginning in C in the tenor, and extending to D in alt, which seems to have been the last improvement of the Irish harp, and in which state it still remains. A harp of this kind, five feet high, was made in 1726.

“In respect to the technical terms of the component parts of the harp in the Irish language‡, the wooden frame was denominated *clair* or the board; the strings *tead* or *teadach*; the arm or head, in which the pins were placed, *cionar*; the front or stay, *orfead*, and the pins, on which the strings were tuned, *urnaidhim ceangal*. Under these relative denominations the Irish gave their harp various names; as, from its sounding-board, *clairsech* or musical board; from its strings, *teadhloin*, whence the Welsh *telyn*§; from its arm, *cionar*, and, from the trembling of the strings, *cruith*. Among which derivatives the original name *oirpeam*||, from the Gothic *hearpa*, was nearly lost.

“During the middle ages, the harp appears to have been an universal instrument among the inhabitants of this isle; and, in consequence, their musicians became expert performers, and superior in instrumental music to their brethren in Britain, and, in a great measure, merited the high character given them

-“* Inter S. Bernardi Opera, cap. 16.”

“† O'Connor's Dissertations.”

“‡ O'Clerigh.”

§ The word *telyn* has its origin in the Welsh tongue, being derived from the root *tel*, which signifies any thing straight or drawn tight.—ED.

“|| From *oirpeam* comes the modern Irish *oirpheadach* a harper, and *oirsid*, melody.”

by Cambrensis, who observes, that ‘the attention of these people to musical instruments is worthy of praise; in which their skill is, beyond comparison, superior to that of any other nation that we see. For in these the modulation is not slow and solemn, as in the instruments of Britain, to which we are accustomed; but the sounds are rapid and precipitate, yet sweet and pleasing. It is extraordinary in such rapidity of the fingers, how the musical proportions are preserved, and the art every where unhurt, among their complicated modulations, and the multitude of intricate notes; so sweetly swift, so irregular in their composition, so disorderly in their concords, yet returning to unison and completing the melody. Whether the chords of the *diatessaron* or *diapente* be struck together, they always begin in *dulce* and end in the same, that all may be perfect in completing the delightful sonorous melody. They commence and quit their modulations with so much delicacy, and soothe so softly, that the excellency of their art lies in concealing it.’

“ This eminence of the Irish harpers is not exaggerated, nor is it a compliment paid to the nation, as some have imagined. Cambrensis was one of the most accomplished scholars of his time, and perfectly understood both the theory and practice of music at that period cultivated in Britain, where the English minstrels and Welsh bards principally applied their instruments in supporting the voice in plain song, and were, in a great measure, unacquainted with symphonic airs, to which indeed their languages were little adapted *. On the contrary, the varied cadence of the Irish tongue, and the brilliant symphonies which naturally arose from it, must have greatly delighted and astonished an ear not accustomed thereto. Besides, it was not in the full choir or crowded theatre, that the Irish musicians were trained in practice, but in the lonely desert, the deep valley, and the rugged mountain, where, familiar with the sighing gale, softening echo, and pealing thunder, they became acquainted with those natural graces which give so much elegance to modern music; and the *forte*, *piano*, *termente*, &c. constantly adorned their melodious performances. And, in

* There are several assertions in this extract made without any great foundation; and this appears to be one, the inaccuracy of which a reference to Mr. Jones's *Relics of the Welsh Bards* and Mr. Parry's *Welsh Melodies* will sufficiently prove.—ED.

accompanying the vocal music with the harp, they sometimes imitated the modulations of the voice, then, quitting it, the base notes only sounded; again, whilst the voice moved slowly and gravely along, the treble strings delightfully tinkled above, as it were re-echoing the song from the surrounding objects. They seem, in every part of their performances, to have studied nature, and to have paid little regard to art; thereby forming a style strong and expressive, but wild and irregular. This wildness, however, though destitute of the truth of composition, was not destitute of the power of producing pleasing and extraordinary effects on the minds of the hearers."

CEINION Y GREAL.—No. I.

IT must be known to most of our readers, that, about eighteen years ago, a Welsh periodical work, entitled *Y GREAL*, was established in London, for the purpose of familiarizing the natives of Wales with the language, literature, and history of their country. But, above all, the express object of this publication seems to have been the diffusion, amongst Welsh scholars, of a correct knowledge and a classical taste; and those, who have perused its pages, must have seen how well adapted it was to the accomplishment of this task. In addition to the skill, with which it was conducted*, the interesting variety of its contents, especially in history, poetry, and biography, deserve to be also noticed, and more particularly, as, among them, are many early literary remains of considerable value, not elsewhere to be found. From all these circumstances it cannot but be a matter of regret to the admirers of our national literature, that the work in question should have had so short an existence, as it continued only, from the 21st of June, 1805, during nine quarterly numbers.

It has long been our wish to introduce our English readers to some acquaintance with the *GREAL*, and especially as the

* We shall have full credit, we know, for what we have alluded to, when we state, that Mr. Owen Pughe was one of the Editors of the *GREAL*. The late Mr. Owen Jones, we believe, was also concerned in it.—ED.

CAMBRO-BRITON professes to follow in the same track, though, we are but too sensible, *non passibus æquis*. This, however, is but an additional reason, why we should desire to enrich our pages by the labours of our precursor; and, accordingly, we propose to insert, under the title above given, occasional selections from the work in question and, particularly, from among its more ancient notices. The first article, we extract, is also the first in the GREAL, and, whatever may be its historical value, (though it is not without its use even in this view), we select it rather as a singular specimen of the literary productions of our forefathers.

THE TWENTY-FOUR BRITISH KINGS, BY WHOM THE
THIRTY-THREE CHIEF CITIES OF THE ISLE OF BRI-
TAIN WERE BUILT*.

B. C. 1108.—Brutus the son of Sylvius, the son of Ascanius, the son of Æneas of the White Shield, (*Ysgwydwyd*), who founded a city on the side of the Thames† and called it New Troy (*Trocav Newydd*), and it was called, after that, Lud's City (*Caer Lludd*) and is, this day, named London (*Llundain*). He reigned 24 years.

B. C. 1009.—Membyr, or Mynyr, the son of Madawg, the son of Coraneus, the son of Brutus, was a powerful and cruel sovereign of the Isle of Britain; and he built a noble city, on the banks of the Thames, in a place, which was afterwards found to be the middle of the island, and it was called, after his own name, Membyr's City (*Caer Vembyr*), and it was afterwards called Bosso's City, (*Caer Bosso*), and at present it is called Oxford (*Rhydychen*). He reigned 20 years.

B. C. 989.—Evrog the Mighty, son of Membyr, was a powerful and excellent king: he founded a fine city on the banks of the Ure (*Tydd*) in the North, and it was called, after his own name, Evrog's City (*Caer Evrog*), and at pre-

* The original of this article was in the possession of the late Mr. Jolmes of Havod and was, most probably, consumed in the lamentable fire that destroyed his seat. There are, however, other copies in Wales. The account seems to be a compilation out of the *Brut Breninocdd*, or Chronicle of the Kings.—ED.

† The original word in the Havod M.S. was *Tems*: in others it is, more properly, *Tain*.—ED.

sent it is called, in English, York. He built another city, that which is denominated *Caer Alclyd*, and the Castle; which is called *Castell y Morwynion*, on *Mynydd y Tristydd*; and this Evrog had twenty sons and thirty daughters, all of whom went to Germany but one son, whose name was Brutus of the Blue Shield (*Darian Lás*), who remained to protect the kingdom after his father had reigned 60 years.

B. C. 929.—Brutus Darian Lás, son of Evrog Gadarn, was a just king over the whole Island of Britain; and he completed the building of the city begun by his father, which was then called *Caer Alclyd*, and afterwards *Castell y Morwynion*, and is to day called, in English, Carlisle*. He reigned about 13 years.

B. C. 917.—Lleon, the son of Brutus Darian Lás, was a was a good and praiseworthy king; and he built a city on the banks of the River Dee; (*Dyerdwy*), and he called it, after his own name, *Caer Lleon*, and thus it is to this day called in Welsh†. And about this period the City of Jerusalem (*Caer Salem*) in *India Vawr*‡ was built. He reigned 25 years.

B. C. 892.—Rhun of the Thick Spear (*Baladr Bras*), the son of Lleon, was a powerful and cruel king; and he founded three cities; namely, *Caer Gaint*, *Caer Wynt*, and *Caer Vynydd*: *Caer Gaint* is Canterbury, *Caer Wynt* is Winchester, *Caer Vynydd* is Exeter. He reigned 29 years.

B. C. 853.—Blaidud, the son of Rhun ab Lleon, was a king of great power, who built a city on the River Badon§, and he made a warm ointment through the skill of Igmars, and then made himself wings, and flew as far as London,

* More probably, Dunbarton or Dunbritton, in the County of Lennox, in Scotland.—ED.

† This is contrary to the received opinion, according to which Chester had its name of *Caer Lleon* from having been, in the time of the Romans, the station of the 20th Legion, called *Legio Victrix*, a fact, which appears from an ancient inscription discovered there in 1653.—ED.

‡ *India Vawr*, or Great India, implies, we may suppose, Palestine.—ED.

§ This must mean the river Avon, a valley adjoining which, in the vicinity of Bristol, is, to this day, called by the Welsh *Nant Badon*; and a hill in the same place, now called Bannesdown, bore formerly the name of Badon Hill, and was famous for a battle fought there between the Britons and Saxons. It deserves to be also noticed, that the Avon in Wiltshire, where it rises, is actually called Badon by William of Malmesbury.—ED.

where he broke his neck, because, for the want of a tail, he was unable to alight, on the spot where now stands the steeple of St. Paul the Apostle. He governed the country 20 years.

B. C. 834.—Llur, son of Blaiddud ab Rhun, was a powerful and holy king; and he built a city on the side of the river Soar, (*Soram*), and called it, after his own name, Llur's City, (*Caer Llur*), and, at present, it is called, in English, Leicester. And he had three daughters but no son; and the daughters of Llur were as the world describes them*. He governed the country 40 years.

B. C. 441.—Dyvnwal Moelmud, son of Cludno, Earl of Cornwall, was a powerful and praiseworthy king; and he made a survey of the island, its mountains, its rivers, its forests, and its chief harbours. He also erected a city on the banks of the Severn (*Sabrina*), and it was called *Caer Odor*; because the small river, that runs through the town, is called *Odor Nant y Badd*†; and this town is called to-day, in both languages, Brysto.

B. C. 401.—Beli, son of Dyvnwal Moelmud, was king of the whole Island of Britain, and his brother Brân was Emperor of Rome. This Beli founded a city on the side of the river Usk (*Wysg*) and he called it *Caer Lleon ar Wysg*; and this was the chief city of the Isle of Britain. For the privileges and rank of the Island were preserved in it, and the seven sciences, and the Round Table, and the principal Archbishoprick of the three, and the fatal chair, and thirteen rarities of the sovereign rarities of the Isle of Britain. And at that time it was called a second Rome, on account of its beauty, its pleasantness, its size, its strength, and its opulence. He reigned 26 years.

B. C. 375.—Gwrgant with the Cut Beard, (*Varvdrwch*), son of Beli ab Dyvnwal, was king of the whole Isle of Britain; and he made war against the Turks, Denmark, and Norway, and gave a settlement to the Gwyddelod in the country of Ireland (*Iwerddon*), the same that are still there, their issue

* Llur, under the name of Lear, together with his daughters, has been immortalized by the muse of Shakespeare.—ED.

† Here *Odor* appears to be applied to the Avon, by which, it is known, Bristol is divided: *Nant y Badd* is, of course, the *Nant Badon* mentioned above.—ED.

and kind. He built a city on the river Lone (*Dú*), and he called it *Caer Wryyd*, and it is now named Lancaster*. He reigned 14 years.

B. C. 356.—Cyhylyn, son of Gwrgant ab Beli, was a powerful and gracious king of the whole Isle of Britain; and his wife composed the greatest part of the laws that are yet extant in this kingdom, and her name was Marsia. This Cyhylyn erected a city by the sea side, and called it *Caer Baris*, *Dorchester*†. He reigned 36 years.

B. C. 58.—Beli the Great, son of Manogan, was king of the Isle of Britain, and he had three sons, Lludd, Caswallawn, and Nynniaw. Lludd repaired the walls of London, and desired to be interred in a place, called Ludgate, in London. He reigned 11 years.

B. C. 47.—Caswallawn, son of Beli, brother of Lludd, was a powerful prince. It was he that fought against Julius Cæsar, Emperor of Rome; and this Caswallawn established a great festival in London, where were slain twenty thousand cattle, forty thousand sheep, sixty thousand geese, and more capons and wild birds than any one could count or relate; and this feast was one of the three extravagant feasts of the Isle of Britain‡. He governed the kingdom 19 years; and in his time this country was made tributary to Rome.

B. C. 4.—Cynvelyn ab Teneuvan was a good and upright king over all the Isle of Britain; and in his time was born our Lord Jesus Christ, of the womb of the Lady Virgin Mary. He reigned 35 years.

A. D. 17.—Gwryyd ab Cynvelyn was a fair and gracious king; and in his time our Lord Jesus Christ was baptized and suffered death upon the Cross. This Gwryyd married Gwenwisa, daughter of Julius Cæsar the Emperor of Rome; and Julius Cæsar built a city on the banks of the Severn,

* A piece of an ancient Roman Wall near this town is still called Wery Wall, which appears to have some connection with the old British name.—ED.

† This can hardly be correct, as *Dorchester* is at some distance from the sea; and it is scarcely possible to say, to what *Baris* can apply.—ED.

‡ We believe this event is recorded in the *Triads*, but cannot, at this moment, call to mind the particular reference. The circumstances, here mentioned, are, of course, exaggerated.—ED.

and it was called *Caer Loyw Gwryd* *. He reigned 28 years.

A. D. 181.—Lles ab Coel ab Meirig was a wise and religious king, and he said, that his end would be better than his beginning, and he ordered the whole kingdom to be baptized. He also sent to Eleutherius, Pope of Rome, for two priests, namely, Dyvan and Fagan, who instructed the Britons in the Catholic faith; and from that time to this the Britons never abandoned the faith †. He reigned 8 years.

A. D. 265.—Coel Godebog, Earl of Gloucester, was a powerful and just king; he slew Asclepiodotus, Emperor of Rome; and he founded two cities, namely, *Caer Fawydd* and *Caer Vyddaw*. *Caer Fawydd* is Hereford, and *Caer Vyddaw*, Chichester. He had a daughter named Elen, who married Constans, Emperor of Rome; and this was the Elen, who obtained the blessed cross, upon which our Lord Jesus Christ suffered. He reigned 27 years.

A. D. 383.—Macsen ab Llwydrod, brother of Trahaiarn, was king of the Isle of Britain and Emperor of Rome; and Macsen married Elen, daughter of Eudav ab Caradawg, and he founded three cities, namely, *Caer Sallawg*, *Caer Alun*, and *Caer Vyrddin*. *Caer Sallawg* is Caernarvon ‡, *Caer Alun* is Hawlfordd §. And he was king in the Island of Britain seven years; and he took possession of Armorica (*Llydaw*) and placed it under the crown of *Lloegyr*, and it was called Little Britain. Macsen had from Elen three sons,

* Gloucester.—ED.

† For the circumstance, here related, Lles ab Coel is recorded in the Triads, under the name of Lleirwg, as one of the "three hallowed princes of the Isle of Britain." See CAMBRO-BRITON, vol. i. p. 282. There is a Church in Glamorganshire dedicated to Fagan.—ED.

‡ This must have been an error of a transcriber; for *Caer Sallawg*, we believe, was the ancient name of Old Sarum, and it agrees, most remarkably, with the situation of that town, which an old writer (*Petrus Belensis*) describes as "a place exposed to the wind, barren, dry, and solitary." *Sallawg* may be said to express all this by one word.—ED.

§ This is the Welsh name for Haverfordwest, but we believe *Caer Alun* to mean here the ancient Wilton, formerly capital of Wiltshire, and situate on the small river Willey, called, by Ptolemy, Alanus, or Alan, and whence, most probably, Wilton is called, in old writings, Ellandunum. It may also strengthen this conjecture to notice, that Wilton is at no great distance from Old Sarum.—ED.

namely, Peblig, Cystenin, and Owain. This Owain was a dignified knight; and Cystenin was prince of Britain, and was also the chief stock of a tribe; and Peblig was honourable for having sent to Armorica from the Isle of Britain a hundred thousand labourers, and thirty thousand knights, and fifty thousand women of the commonalty, and eleven thousand females of quality; and these latter went to Gwlen to Germany (*Allmaen*), and there they suffered martyrdom in the cause of the true God, and were called the eleven thousand Youths (*Gweryddon*). And then, when the men of Rome refused the tribute from the Isle of Britain because they were weary of defending it, on account of the many wars in which they were engaged, they went to Armorica to procure a king, and there they got Cystenin, brother of Aldwr, king of Armorica, and he came to this island and was proclaimed King of the Isle of Britain. He was a good and merciful man, and had three sons, namely, Constans, Ambrosius, (*Emrys*), and Uthyr Pendragon; and he erected three cities, *Caer Wmber*, *Caer Wster*, and *Caer Angon**. He was called by some Constantine the Deliverer, by others Constantine the Blessed,

A. D. 516.—Arthur, son of Uthyr ab Cystenin, was a king of great praise over thirty kingdoms: and he was styled Emperor of Rome. He was one of the most praiseworthy sovereigns of the whole world: the most generous, the most valiant, and the most merciful. He loved and honoured *Caerleon* on the *Usk* more than any other place; and he erected many religious houses and monasteries, and gave them endowments and salaries, and these will last for ever.

A. D. 581.—Maelgwn Gwynedd, son of Caswallon Law Hir ab Einion Urth ab Cunedda Wledig, was a powerful and cruel king: he founded three cities, namely, *Caer Digoll*, *Cae*, *Collwyn*, and *Caer Cyfin*. *Caer Digoll* is *Shrewsbury*†,

* We are, at this moment, unable to trace the modern names of these places. The first was, most probably, some town on the Humber.—ED.

† Llywarch Hen, in the seventh century, in a Poem addressed to Cadwallawn, King of the Britons, calls *Shrewsbury Digoll Vynydd*, Mount Digoll:—

Lluest Cadwallawn glodrydd
Yn ngwarthas *Digoll Vynydd*.

The army of the illustrious Cadwallawn
Encamped on Mount Digoll.

Caer Collwyn is Harlech, and *Caer Cyfin* is Aberconway. Maelgwn had a son and daughter: Rhun was the son, and Eurgain the daughter.

A. D. 635.—Caswallawn ab Cadvan ab Iago ab Beli ab Rhun was a powerful king: he pursued the foreign people* so as to slay them and put them to flight, and he had the advantage of them on every occasion. He was King of the Isle of Britain 48 years, and, after his death, his body was anointed with precious ointment, and he had enjoined it to be placed in a brazen image above the gate of London, as Myrddin had said in his great prophecy in the presence of Vortimer the Blessed, that the Saxons should never come to the kingdom while his body was there. But this, unfortunately, was not done.

A. D. 685.—Cadwaladyr the Blessed was a merciful and holy king of the whole Isle of Britain for 11 years; and then it pleased God to send a famine through the whole Isle of Britain, and Cadwaladyr was obliged to flee before the tempest to go to Armorica. Then Saxburga came to the island with four hundred thousand men from Germany to invade the Isle of Britain; and when Cadwaladyr heard it, he ordered a fleet to be prepared from Armorica to go with a force to the island. And, when he had put to sea, the voice of an angel was heard above his head, commanding him to return, saying, that God was offended with the Britons on account of their sins; upon which Cadwaladyr turned back, and went to Rome, where he died. This was the last King of the Britons; and

Cynddelw also, in the twelfth century, gives it the same name in the following lines, addressed to Owain Cyveiliog, Prince of Powys:

Gwirawd Owain, draw dra *Digoll Vynydd*,

Mor vynyeh ei harvoll:

Owain cyvyrgain, nid cyvyrgoll,

O vedd, o vuelin oll.

Yonder, *Digoll's* Mount beside,

Owain's frequent horn goes round:

As, in never ebbing tide,

Sparkling wine and mead abound.

Thus too the Triads, in allusion to the circumstance above quoted from Llywarch, call the Battle of *Digoll*, between Cadwallawn and Edwin, one of the three discolourings of the Severn.—Ed.

* The Saxons.—Ed.

he had three sons, namely, Ivor, Alan, and Idwal Iwrch. And these became Princes of Wales, but neither of them was King.

THE MISCELLANIST.—No. XIX.

I. TROCHI—BAPTIZE*.

IN our 25th Number, p. 162, we felt it our duty to notice the singular manner, in which the author of a Translation of *Paradise Regained*, some specimens of which had appeared in the preceding Numbers, had rendered the word *baptized*, at the commencement of Milton's poem. Our objection was that the word *trochedig*, used on the occasion, was "not a fair translation" of the English word, but implied rather one *immersed* than *baptized*. We have since received from the writer a communication on the subject, which, although of a private nature, we deem it an act of justice to insert here, that his defence may have the same publicity as our strictures. We shall subjoin a few observations in reply, and leave the unprejudiced reader to decide between us.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—I have paid particular attention to your note, p. 162; but, with deference to your superior opinion, I should wish to offer my reasons for translating as I have done:—

1. "*Trochedigion*".—I do not believe *bedydd* to be a Welsh word, (although used inadvertently in another place), but rather conceive it to be derived from the Greek *baptizo*, which, you must be well aware of, means *trochi*, to dip or plunge; and, as the English word, *baptize*, is likewise derived from the same root, I concluded, and do still, that there could be no impropriety in rendering it as I did.

2. Concerning "*bedyddio yn y lliv*," I should imagine that

* This article was in the printer's hands for insertion last month, but was afterwards excluded to make room for other matter of more immediate urgency. We think it necessary to state this, to account for a delay, which might otherwise appear to want explanation.—ED.

ever may have been the actual fact. The words, *yn y lliv*, are, therefore, unnecessarily introduced; and we cannot see, how the scriptural passages, to which our correspondent alludes, can justify the use of them with reference to the translation in question. A translator is bound to conform to the sense, and, as far as possible, to the expression, of the writer he undertakes to translate.

On the charge of "a bigotted and unchristian spirit," which our correspondent is pleased to make against us, we have no wish to offer any remark, since it is evidently founded in a misconstruction of our meaning: and, if J. H. will take the trouble of re-perusing the passage, he will find that we only put the case hypothetically. All we said was, in substance, that, if it were wished to designate the *Dippers* by that name, the word used by our correspondent (*trochedigion*) would be the very one to employ. This we repeat; but we never, by this expression, meant to accuse the translator of any such sinister and unworthy design. The inference, he has drawn, therefore, as to the "spirit," in which our observation was made, was somewhat too hasty.

II. THE LEEK.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—The following account of this national symbol appeared in the "*Gazette of Fashion*," No. 6, and I should be happy to see it transferred to the pages of the CAMBRO-BRITON.

Your's, &c.

J. P.

"IT is a common error to trace the origin of the Welsh custom of wearing Leeks on St. David's day to a victory gained by Cadwallawn in the sixth century near a field of leeks. It is a much more probable supposition, that they were a *Druidic Symbol*, employed in honour of the British *Ceudven*, or Ceres*. There is nothing strained or far-fetched in this

* The writer seems here to have made a mistake in the name; for it is probable, he must have meant, by *Ceudven*, the Cyridiwen of the ancient Cymry, who was regarded, in the mythological creed of that people, as the first of woman-kind, and also as possessing the attributes ascribed to Venus. Accordingly, *Pair Cyridwen* is used by the early Welsh poets for the Cauldron of Renovation. As to the general subject of this article, we beg to refer the reader to the second volume of the CAMBRO-BRITON, p. 182.—ED.

hypothesis. The Druids were, doubtless, a branch of the Phœnician priesthood. The latter is accused by a writer on the spot, of addiction to a similar oak worship, "*Ye shall be ashamed of the oaks that ye have chosen.*" Moses himself, a member of the Egyptian priesthood, erected a *Druidic Cromlech*, or circle of twelve stones, in the same country.

"During the funereal rites of Adonis at Byblos, *Leeks* and onions were exhibited in 'pots with other vegetables, and called the Gardens of the Deity.' The Leek was worshipped at Ascalon, (whence the modern term of Scallions), as it was in Egypt, at which latter worship Juvenal sneers—

—*porrum nefas violare ac frangere morsu.*

"*Leeks* and onions were also deposited in the sacred chests of the mysteries both of Isis and Ceres, the *Ceudven* of the Druids.

"*Leeks* are frequently seen among the Egyptian hieroglyphics; sometimes a *Leek* appears on the head of Osiris; and it is not uncommon to see one grasped in an extended hand.

"Hence, perhaps, the Italian proverb "*Parro che nasce nella mano,—A leek that grows in the hand,—*for a virtue. *Porrus*, a leek, is derived by Bryant from the Egyptian god Pi-orus, who is the same as the *Baal Peor* of the Phœnicians, and the *Bel* or *Belinus* of the Druids."

III. LOVE OF THE WELSH FOR THEIR COUNTRY.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—Love of country is a feeling, that cannot be too highly eulogised, a feeling deeply fixed in the bosoms of the inhabitants of every climate, however rude, and remote from the civilized world, and in none deeper than in the descendants of the ancient Cymry. This is proper:—men ought to love their country, it is the land of their fathers, and its very dust should be sacred with them, as being the remains of mighty men: it was the glory of their fathers, and should be theirs. The warriors of old were anxious, when falling in a distant land, to be remembered in their own.

Raise my remembrance on the banks of Lora, where my fathers dwelt,

were the words of Carthon to the king of woody Morven; and such is, doubtless, the wish of many a lonely exile.

With regard to love of country, as it concerns our own island, much might be said; no one quits its shores, without some feeling of regret—

The hardest heart will some emotion feel,
As through the waters darts the vessel's keel,
That bears him from the fields, he lov'd to range,
To foreign climes, to scenes and people strange.

But the feeling is not alike with all: the Englishman departs without that acute sensation, which, it might be supposed, would afflict him,—his parting moment is softened by the rich and dazzling prospect, before him, of returning to pass in her bosom the evening of his days. This is a laudable feeling, but not peculiarly his own: the same glows in the bosom of the Caledonian, and the light-hearted son of green Erin. But they have no pining, no sickness of the heart,—

Such as the dove has for its distant mate :
They feel not that malady,
Which calls up green and native fields to view,
Of the sad mountaineer, when, far away
From his snow canopy of cliffs and clouds,
Still he feeds on the sweet but poisonous thought,
And dies.

The one is of that cold calculating nature, which, rising, sweeps down all softer thoughts; the other is too mercurial to think much, or fret long, whatever cause he may have for it; and neither of them has that enthusiasm, which fills the bosom of the Cambrian. They feel not,

As fast and far o'er waves they fly,
And see (faint mingling with the sky),
Their native hills' deep shadows fade,
—every furrow of the vessel's track
Ploughing into their hearts.

Hope buoys them up, and disperses such emotions: not so the Cambrians, they leave their native mountains, to seek foreign plains reluctantly and slow, like the drops melted from the snow on their hoary summits.

Their hearts are like their native hills
Deep rooted in their parent earth,

And absence but their bosoms fills
 With thoughts of those who gave them birth.
 Their peaceful home, their household hearth,
 Their vallies deep, their mountains high,
 If lost, tho' circled round with mirth,
 They pine for, and despairing die.

This, although a poetical description, is not all fiction; it has been witnessed in foreign climates, and I feel proud in saying, that the only fault, which an Englishman could find with a Welshman, was, that he pined too much for home. They make excellent soldiers, but cannot stand long absence from their country; they sicken, and die of that malady,

Which few can describe, and but fewer can feel.

In short, with the exception of those in the army and navy, few Welshmen emigrate (here I, of course, exclude those who merely come up to London;) but in Asia, in Africa, in America, and in the West Indies, where Europeans abound, the names of Cambria are not very numerous. The negroes have been heard to ask—"Where Welsh buckra? massa, me no see Welsh buckra; me see English buckra, Scotch buckra, me no see Welsh buckra, me pose him like poor *neger*, born in a bush, him no like leaving him country."

So few are the Welsh in a part of the world, where the multitude of Scotchmen, and the manner in which they cling together, has become almost proverbial. To conclude, even those, who cross the border, and seek their fortunes in the gay and giddy capital, feel the blood of their fathers predominate, they are still Cambrians, and devour with greedy ear all news respecting their country. May the spirit that animate them exist for ever*! S. R. J.

IV. WELSH INDIANS†.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—Permit me to send you a short account of the PA-DOUCAS, supposed to be the Welsh Indians, extracted from

* We fully concur with our correspondent in the wish that such a spirit, as he has described, might "exist for ever." But we must own, we have some misgivings as to the fidelity of the picture he has so feelingly drawn. It is more what it ought to be, we fear, than what it really is.—ED.

† We insert this communication, (which, indeed, has been some time

a recent Geographical Dictionary of America, &c.; as it may tend to throw some new light on that interesting subject.

I am, &c. &c. &c.

BARDUS.

"**PADOUCAS** *, a settlement of the province and government of *Louisiana*, in North America, on the shore and at the source of the river of its name, where there are also different villages of Indians of this name.

"This once powerful Indian nation (of which our author speaks) has, apparently, entirely disappeared; every inquiry, made after them, has proved ineffectual. In the year 1724 they resided in several villages on the heads of the *Kansas* river, and could, at that time, bring upwards of 2000 men into the field. (See *Mons. Dupratz's History of Louisiana*, p. 71, and the map attached to that work).

"The information, that we have received, is, that, being oppressed by the nations residing on the *Missouri*, they removed to the upper part of the river *Plate*, where they afterwards had but little intercourse with the whites. They seem to have given name to the north branch of that river, which is called *Paducas Fork*.

"The most probable conjecture is, that, being still farther reduced, they have divided into small wandering bands, which have assumed the names of the subdivisions of the **PADOUCAS** nation, and are known to us at present under the appellation of *Wetepahatoes*, *Kiawas*, *Kanenavish*, *Katteka*, *Dotame*, &c.; who still inhabit the country to which the **PADOUCAS** are said to have removed. The aforesaid river runs south east, then east, and enters the grand river *Missouri*.

"**DOTAME**, a wandering nation of Indians of North America, inhabiting an open country, and who raise a great number of horses and mules. They are a friendly, well-disposed people,

in our possession), without agreeing precisely in the conclusion, which our correspondent draws from his premises. However, we are willing that our readers should judge for themselves, and, accordingly, insert Bardus's Letter. The subject of the "Welsh Indians" is one, to which we hope soon to return.—Ed.

* The name, *Padoucas*, is probably derived from *Madaug*, their leader, the son of Prince Owain Gwynedd, about A. D. 1170.—See Enderby's *History of Wales*, and *Powell's History of Wales*.—BARDUS.

and might, from the position of their country, be easily induced to visit an establishment on the *Missouri*, about the mouth of *Chyenne* river. They have not, as yet, visited the *Missouri*.

“ KANZAS. The limits of the country these Indians claim is not known. The country in which they reside, and from thence to the *Missouri*, is a delightful one, and generally well watered, and covered with excellent timber. They hunt to the upper part of *Banzas*, and *Arkanzas* rivers. Their trade may be expected to increase with proper management. At present they are a dissolute, lawless, banditti, frequently plunder their traders, and commit depredations on persons ascending and descending the *Missouri* rivers: population rather increasing. These people, as well as the great, and little *Ossages*, are stationary at their villages, from about the 15th of March to the 15th of May, and again from the 15th of August to the 15th of October; the rest of the year is appropriated to hunting. They cultivate corn, &c. *Kanzas* is a river of the same province and government as the former settlements. It runs east, and enters the *Missouri*.”

NEW PUBLICATIONS.

TRAETHAWD AR GADWEDIGAETH YR IAITH GYM-
RAEG, oddiwrth eiriau TALIESIN “EU HIAITH A GAD-
WANT,” &c. Gan y Parch JOHN JONES, (*Iolan Tegyd*)
A. M.—CAERVYRDDIN*.

WE have much pleasure in calling the attention of our readers to this little “Treatise” on the preservation of the Welsh tongue, which obtained the prize of the Jesus College Society in 1820. The Essay, although short, embraces, we think, all the material points that relate to the subject, and these it places in a clear and convincing view. The space, to which we are here confined, will not allow us, however, to

* The full title is thus—“A Treatise on the preservation of the Welsh Tongue, from the words of Taliesin, “*Eu hiaith a gadwant*,” (They shall preserve their language), the subject proposed by the JESUS COLLEGE ASSOCIATION established, in the year 1820, for the cultivation of the Welsh language, and which gained the prize that year.”

transfer as much of the production, as we could wish, to these pages. But we shall select one or two passages, and, for the benefit of our English readers, prefix a brief summary of the whole.

The writer commences with a few general reflections on language, and, more particularly, on the primitive speech of the world, with reference to which he adverts to that passage in the second chapter of Genesis, which has already undergone some discussion in the CAMBRO-BRITON*. A transient allusion is then made to the resemblance, which the Welsh bears, in so many respects, to the Hebrew as one of the first proofs of its high antiquity, a point which has been also fully examined in these pages on the occasion already noticed †. The obscurity, in which the origin of the Welsh tongue is involved, and its general cultivation in this island two thousand years ago, as proved by the testimony of Cæsar, next engage the writer's attention; and from these premises he draws a natural conclusion in favour of its preservation from the most remote ages, and that too during the wreck of so many other tongues. From this retrospective view Mr. Jones returns to the prophetic strain of Taliesin, on which the Essay is founded, and takes a rapid glance along the distant "stream of years," when our native language, strong in its innate resources, and protected by the fostering spirit, that has at length been awakened for its defence, shall still retain its pristine vigour and beauty, to animate, in ages yet unborn, the harps of some new bards to rival the deathless songs of their fathers:—

"I ganu moliant, mal Aneurin gynt,
Dydd y cant Ododin ‡."

Such is a hasty and general sketch of the view, which Mr. Jones has taken of his subject; and the Welsh reader

* See No. 24. p. 68. There are several points of coincidence between the arguments employed in this Treatise and those in the Essay in the CAMBRO-BRITON, but all of them quite accidental, and, therefore, we may hope, so much the more satisfactory.

† Ibid. p. 74 to 77.

‡ Davydd Benvras. In English thus—

To sing with glory, as Aneurin erst,
What time he sang Gododin.

will now be glad to see some more particular specimens of the manner in which he has treated it. The first extract, we shall select, relates to the darkness which overhangs the fountain of the Welsh tongue, and to the evidence of its antiquity, which we derive from Cæsar.

“Barn gwyr cyvarwydd mewn hanes a hynaviaeth yw, vod y Gymraeg o niver yr ieithoedd henav yn Ewrob, os, nid yr henav, a bod ei hanedigaeth o Babel. Beth bynag, nid oes eglurach a chadarnach brawv o heneiddrwydd iaith nâ bod y [fynnon-ell a roddes darddiad iddi yn guddiedig ac anolrheinadwy. Velly y sawl a vedro, er chwilio, gael allan frwd tarddedig iaith y Cymry, dywedav wrtho, am ei waith, ERIS MIHI MAGNUS APOLLO.

“Diammau, mai y Gymraeg oedd Iaith Cymmrodorion, neu drigolion cyntav Ynys Prydain Vawr, val gellir dangos oddiwrth tadogaeth ac ystyr y gair. Hi ydoedd Iaith gyfredin y wlad.—Gallwn weled oddiwrth Iwl Caesar ei bod mewn cymmaint cymmeradwyaeth a pharch yn ei amser ev, nes oedd goruchel dwv y genedl, sev ieuenctyd boneddigeiddiav a chyvoethocav y wlad, yn ei choleddu gydag awyddvryd a diwydrwydd; gan gyvlwno ugain mlynedd odd eu hoes er mwyn cael eu hegwyddori ynddi yn addysg a chyvrinach y Derwyddon. Byddai, hevyd, lawer yn dyvod trosoddd o Frainc idd y dyben i orphen eu dysg yn Mhrydain. Ac mae yn werth sylwi, yn y lle hwn, vod yr iaith, a lavarir heddyw gan drigolion Llydaw yn Frainc, yn dwyn yr un berthynas idd yr Iaith Gymraeg, ag oedd yn y cyn-oesoedd, ac mai yr un cyfelyb wahaniaeth sydd rhyngddynt, ag yn nyddiau y Derwyddon*.” P. 9.

The next passage, and the last, for which we have room, treats of the remarkable obstinacy, with which the Cymry have

* “I shall, here, beg leave to introduce the following paragraph, taken from *Doumoulin's* Preface to his *Grammar of the Celtic Language*, (published at Prague, in Bohemia, A. D. 1800); in order to shew, that the Welsh Language was spoken in France in Cæsar's time. I have only to observe that the spelling is as well as could be expected from the hands of foreigners.

“Quin imo, longe ante Julii Cæsaris seculum, in Britannia minori vigebat Celtica lingua, cum enim Julius Cæsar quandam urbem Britanniae minoris nomine Venetensem, (Gallicè Vannes), obsidione teneret, sæpe se audivisse testatur Celtarum clamorem istum: *torr e benn da Cæsar*; quæ verba significant—*frange Cæsaris caput*—Eà de re ipse Julius Cæsar, in libro suo de Bello Gallico, sic scribit: *quam terribiles sunt Britones, quando dicunt,—‘torr e benn da Cæsar.’*” [We have referred to Cæsar's History, but have been unable to find this passage.—Ed.]

preserved their language through so many vicissitudes, and looks, prospectively, to the bards, as its natural guardians in times to come.

“Pan ystyriwn vod iaith mor gyvnewidiol ac ansevydlog, ac mor agored i gael ei niweidio gan orthrech ac amser, ag ydyw adeiladau gwyhion gan dywydd tymhestlog a heneidd-dra; nid allwn ond dwys ryveddu wrth weled vod darogan Taliesin yn nghyleh cadwedigaeth yr Iaith Gymraeg wedi parhâu yn wirionedd pur, ac amlwg, tros cymmaint niver o vlyneddoedd! Pwy bellach a ddywed nad erys yn ei grym ac ei phrydverthweh hyd ddiwedd amser? canys, ni allai bygythiadau na gorthrech amherawdwyr Rhuvain; nac aml a blinion ruthrau y Saeson ac y Normaniaid; na dim arall ei chyvnewid nac ei divrodi. Ac, yn awr, wele, yr oesoedd tywyll-ystormus a vuont môr niweidiol idd ein Hiaith ac ein Cenedyl wedi encilio i roddi lle i oesoedd euraidd rhyddid, dysg a gwybodaeth; ac wrth wêdd yr amseroedd gallwn ganvod vod y rhôd wedi troi, a darvod i dorvysg a brâd ffoi o vynyddoedd Cymru val niwl o wydd yr haul.

“Ystyriwn, bellach, yr hyn a vu vwyav neillduol yn achlysur, ac a ddichon, etto, fod yn efeithiol i gadw ein Hiaith yn ei phurdeb. Yn mysg pethau ereill, gallwn gyvriv cyndynrwydd ac anewyllysgarwch y Cymry i ymwrthod ag eu Hiaith; yn nghyd â sevyllva y wlad yr hon sydd gilvach odd y neilldu, ac velly, yn llai agored i dderbyn iaith arall. Ac hyd gribau ei mynddoedd gwelav ei Beirdd awenyddgar, val gwylwyr ar ben amddifynva, yn llu trevnus, clodadwy, yn barod i roddi eu bywydau i lawr o blaid yr hên Gymraeg. Hwyl vuont erioed goleddwyr yr Iaith, yn gymmaint ag ei bod yn ddevod a rheol ganddynt i ymwrthod â geiriau o ieithoedd dyeithr yn eu cyvansoddiadau, gan varnu y Gymraeg mor gyvoethog na raid iddi vod yn nyled unrhyw iaith.” P. 13.

We cannot part with Mr. Jones's interesting production, without bearing our humble testimony to the praiseworthy spirit, manifested by the members of Jesus College in their establishment of the Society, to which this little tract owes its birth. It is extremely gratifying thus to behold the fair plants of patriotism taking root in the garden of literature and science. It affords the most consolatory earnest of the fruit, which after times are to gather through the animating zeal of the present; while we of these days may, on the other hand, exclaim with the poet,

“Adspice, venturo lætentur ut omnia seculo.”

Awen Cymru.*A' th rodd yw athrwydd Awen.*—EDM. PRYI.**ENGLYNION*.****I.***I groesawu y Gôg y vluwyddyn newydd.*

Croesaw'r gôg odidog ac adail—coed,

Croesaw ceidwad glasddail;

Croesaw pencerdd bron werddail;

Croesaw Duw eares y dail. (*Morys Cyfin.*)**II.***Pr Ceiliog Bronvraith.*

Bronvraith â chaniaith wych union—ydwyd,

Edyn parch y goedvron;

Bore yth gav, bur iaith gyvion,

Bencerdd dysg i bwnc hardd dôn.

Diddig i'r goedwig erw gau—y rhoddit

Wir hyddysg ganiadau;

Dilys at wawd dy lais tau,

Duw á wreiddioedd dy raddau. (*Tudyr Owain.*)**III.***Pr Eglwys.*

Annedd vawl santaidd noddva,—côr breiniawl,

Gar bron Duw a'r dyrva,

Er dim na ddyred yma,

Di ddyn, ond ar veddwl da. (*Math. Owain.*)**IV.***Cwyn am yr Awen.*

Da oedd englyn gwyn mewn genau—iachus,

A chywydd gan dannau;

Darvod ar ddyrnod mae'r ddau—

Da'r awron yw dyrïau. (*R. Phylip.*)

* We select these *Englynion* from the *Greal*, and mean to insert others hereafter, in the hope, that their appearance in the CAMBRO-BRITON will not be unamusing to its Welsh readers, especially such as are "smit with the sacred love of song." We are unable this month to find room for a translation of them; but they shall appear in an English dress in our next, if we find they can be so metamorphosed without injury to their original character.—ED.

v.

Ar Heliwr.

Ceisiwch gareg dëg, dau gi,——a llwynog,
 A lluniwch lun dyvrgi,
 Da avaelgar dau vilgi,
 A charw rhudd ar ei chwr hi. *(Tudyr Vychan.)*

Y GLEW*.

Pan godo glew i gadu,
 A o le i le ei lu
 Ar ei ol, oer oreilid,
 A braw ger ei law o lid;
 Trwy vyd yr â o vedi,
 Er ei lev y gwaed yw li,
 O darv, o herw dyrvau,
 Gân vin hyd y glin yn glau;
 O bob trev, er oer grevu,
 Y maga dân y mwg du.
 Hyn yw mael y gormeiliad,
 O vryd drwy vyd yw ár vrad,
 Ei vÿn yn dÿn yw diva,
 Er mwyn dwyn o enw da:
 Angeu, gân aer oer yngod,
 I bob glew edmyga glod.

Gorphenav 2 ved. 1821.

IDRISON.

English Poetry.

THE DEATH OF LLYWELYN†.

AIR—" *The Men of Harlech.*"

WHO is he, with eye dark gleaming,
 Visage wild, yet noble seeming,
 As the fount of life, fast streaming,
 Rolls its purple tide?

* We extract this from the *MANION* in Mr. Owen Pughe's late publication, and recommend it particularly to those, who are apt to consider the Welsh language as harsh and inelegant. It would be difficult to select from any tongue a more remarkable instance of a contrary quality, of which the second line, in particular, is a singular specimen.—ED.

† This is another extract from Mr. Parry's late popular collection of "Welsh Melodies." For the words we are ourselves responsible.—ED.

Lo! in anguish lying,
 Fleet his soul is flying,
 Yet still is seen
 His warlike mien,
 Like some hero dying.
 CYMRU, 'tis thy Prince expiring,
 Bravest of thy race retiring,
 Fame no more his bosom firing:—
 Thy last hope and pride!

II.

Gallant Hero! still thy glory
 Shines unmatch'd in Cambrian story,
 Though thy form, so maim'd and gory,
 Sickens fancy's sight;
 As, indignant burning,
 Through the past returning,
 The patriot eye
 Beholds thee lie,
 Thy lorn state discerning:
 Friend and foeman by thee speeding,
 None thy last sad moments heeding,
 As, all wounded, pale and bleeding,
 Fails thy princely might.

III.

Near to where yon torrent rushes*,
 GREAT LLYWELYN's life-drop gushes,
 Ebbing fast, though death scarce crushes
 His unconquer'd fire!
 Still for CYMRU beating,
 His heart's pulse is fleeting,
 Nor Saxon spear†,
 That rankles near,
 E'er can quell its greeting.

* The Wye, or Edw,—in the neighbourhood of one of which rivers Llywelyn is reported to have been slain in 1282. Tradition appropriates the event to the latter."

† Warrington says, that Adam de Francton plunged a spear into Llywelyn's body."

Foes, and foe-like friends *, despising,
 Nought but CYMRU's freedom prizing,
 Still for her, in hope uprising,
 His last sighs expire.

THE LAST MINSTREL.

The dreadful strife of death was o'er,
 The cloud of war had roll'd away,
 When, faint and welt'ring in his gore,
 The best of Cambria's minstrels lay.
 With cold and fault'ring hand he swept
 His ancient Harp's wild strings along,
 And, as his dark eye o'er it wept,
 Pour'd forth his parting soul in song.

FAREWELL ! farewell, my father's pride,
 Thou Harp which I no more shall wake ;
 The lips grow cold that o'er thee 've sigh'd,
 My hand must soon thy strings forsake.

My heart to feel thee soon must cease,
 My ear to catch thy martial strain,
 Thy tender notes of love or peace
 Will never soothe my soul again.

The gladd'ner of my youth wert thou,
 The solace of my riper years,
 But o'er thy strings, my lov'd Harp, now,
 My blood runs mingling with my tears.

Last of my race, alone I die,
 With me shall cease the sacred band,
 That wake our mountain minstrelsy,
 And laid in dust the spoiler's hand.

Dear Harp farewell, yet ere, I go,
 One lofty note thy hand shall wake,
 Thy strain of war again shall flow,
 The lov'd, the last, for freedom's sake.

* * It is generally allowed that the fate of Llywelyn was owing to the treachery of some of his own countrymen, who betrayed him into the hands of his enemies.—See an interesting account of his last moments in Warrington's "History of Wales," vol. ii. p. 270. The subject for the Gwyneddigion medal last year was "*The Fall of Llywelyn.*" The Rev. Walter Davies of Manavon was the successful candidate."

For freedom's sake !—alas, the sound
In Cambria soon will cease to be,
No more her realm is hallow'd ground,
The sacred dwelling of the free.

Our gay green plains, our mountains high,
The Norman charger tramples proud,
Instead of Cambria's battle-cry,
The stranger's triumph rings aloud.

Farewell, life fades, my feeble hand
In death's cold trembling quits thy strings;
Farewell ! thou pride of freedom's bands,
Thou lov'd one of a thousand kings.

S. R. J.

CAMBRIAN MELODY.

His golden harp let Urien bring,
The harp his sires were wont to bear,
And Hubert's daughter's praises sing,
The Saxon maid with yellow hair.

Caerleon's pride, the blue-ey'd maid
The gem of Dyvy's wood-girt shore,
Oh, may her beauty never fade,
Nor youthful hearts cease to adore !

Stately her step, as on the hill
The deer's, when it in freedom roves :
When she is near, no heart is still,
No eye is cold where Ellen moves.

Sweeter than morning's air her breath,
Sweeter than evening mead her lip,
T'were bliss t' inhale it e'en in death,
T'were extacy such balm to sip.

His golden harp let Urien bring,
The harp his sires were wont to bear,
And Hubert's lovely daughter sing,
The Saxon maid, than snow more fair.

S. R. J.

Monthly Register.

CYMMRODORION.

OUR readers will see, in another part of this Number, a notice of the "Memoirs," which we stated in our last to have been received by this Society from the "Royal Society of Antiquarians" at Paris. The communication, accompanying them, we now find, was of no general interest, but a mere official note from the secretary of the Institution. The Cymrodorion, we are happy to add, are about immediately to open a correspondence with all other Societies, whether at home or abroad, whose pursuits have any congeniality with their own.

The very able Librarian of this Institution is now preparing a full and explanatory catalogue of the MSS. we noticed last month as recently purchased by them, to be inserted in their next Report

GWYNEDDIGION.

THE wrapper of the present Number announces the subject for the next annual prize poem of this Society to be "The Ancient Customs of the Cymry, including, amongst others, bardism, singing with the harp, and festive games." The successful candidate will be declared at the next *Eisteddvod* at Brecon.

The following is a list of the Officers of the Gwyneddigion for the present year :—

Llywydd, (<i>President</i>)—	Mr. Thomas Edwards.
Rhaglaw (<i>Vice-President</i>)—	Mr. Jeremiah Evans.
Trysorydd (<i>Treasurer</i>)—	Mr. David Lewis.
Coviadur (<i>Secretary</i>)—	Mr. Griffith Jones.
Bardd (<i>Bard</i>)—	Rev. Walter Davies.
Llyvwr (<i>Librarian</i>)—	Mr. Evan Evans.
Cynghor (<i>Council</i>).	
Mr. Edward Williams	Mr. Felix Felix
Mr. Isaac B. Jones	Mr. Evan Thomas
Mr. Thomas Edwards	

ST. DAVID'S DAY.

THE festival of our tutelary saint was observed this year in the metropolis with its accustomed honours. The Society of

Ancient Britons, more generally known as that of the Welsh Charity School, celebrated on this occasion their 108th anniversary. The President, Stewards, and other officers and members of the Institution, after partaking of a breakfast at the School-House, in Gray's Inn Lane, went, in the customary procession, to St. James's Church, Piccadilly, where the service was read in Welsh by Mr. Alban, the Society's Chaplain. A truly impressive sermon was afterwards preached by the Right Rev. Bishop of Chester, from St. Matt. 25, v. 35., during which his Lordship took an appropriate opportunity of stating, that an individual, who had been educated by this Charity, has since contributed the sum of £2,000 towards its support. The Society afterwards assembled at dinner at the Freemasons' Tavern, where the Duke of Wellington was in the chair as President of the day. He was attended by the Marquis of Anglesey, the Bishop of Chester, Lord Bulkeley, Lord Kenyon, Lord Combermere, Lord Hill, Sir Charles Morgan, Sir Digby Mackworth, the Right Hon. C. W. W. Wynn, the Dean of Canterbury, and many other distinguished patrons of this benevolent Institution. The evening, as usual, was enlivened by much appropriate music, as well instrumental as vocal: and Mr. Parry, Editor of the "Welsh Melodies," who, with his son, contributed much to the harmony of the day, had prepared an Ode for the festive occasion, which received considerable applause.

The collection after dinner, for the benefit of the Charity, amounted to £1124, which, although a trifle more than that of last year, falls considerably below the sum collected in most former instances. This defalcation arises, in all probability, from the new regulation with respect to the dinner-tickets, which, although it may have the effect of rendering the company more select, has an obvious tendency to diminish the funds of the Society. We are happy to hear, therefore, that this obstacle is likely to be removed. The company on the present occasion did not exceed two hundred and fifty.

St. David was also welcomed with due respect in other parts of the kingdom, among which we may particularly mention Liverpool, Chester, and Edinburgh. In the last mentioned town the festival was kept for the first time, and, from the patriotic spirit evinced by those who attended, seemed to afford an earnest of its permanent celebration hereafter.

Literary Announcements.

THE Second Annual Report of the CYMMRODORION will, in all probability, be ready for publication by the 22d of May, the Anniversary of the Institution.

We are happy to learn that the CYMMRODORION in GWYNEDD intend shortly to publish their First Report, embracing, of course, the Proceedings of the *Eisteddvod*, held last year at Caernarvon.

MR. OWEN PUGHE has a small work in the press, which, we think, will be found to possess particular attractions for the lovers of Welsh literature. We are not at liberty to be more explicit this month, but hope, in our next, to introduce our readers to some acquaintance with this new offspring of Mr. Pughe's genius.

MR. HARRIS, of Swansea, has lately published a Welsh Translation of a work, entitled "An Epitome of the views and objects of the Society, established in London, in 1816, for the purpose of bringing about a permanent and universal peace." With the particular character of this Society, or with that of their "Epitome," we have nothing to do, and merely notice this Translation, as one of the few works in the Welsh tongue, which the press produces. There is, however, a spirit now abroad in the Principality, which, we may hope, will ultimately tend to important results in this respect. The work, now noticed, was undertaken by Mr. Harris at the instance of the Society.

MR. GRIFFITH JONES, Secretary of the Gwyneddigion, has recently published a Welsh Oration, delivered by him before the Society of Cymreigyddion in London, in December 1820, on the following thesis—" *Pa lwybr sy debycar o ddwyn dyn yn berfaith mewn Araethyddiaeth?*" It is but common justice to add, that we consider this Oration very creditable to Mr. Jones, as evincing, not only his intimate acquaintance with the Welsh tongue, but also a respectable knowledge of his subject, which he has illustrated by some references to the more modern works of the Welsh bards.